Maister Bezaes houſhold Prayers.

Tranſlated out of French into *Engliſh.*

Printed at London by V.S. for John Barnes dwelling in Fleet ſtreete at the ſigne of the great Turks head. 1603.

In te Domina; sperave:

John Allin E but not

his book 1728

UNIVERSITY
LIBRARY
CAMBRIDGE

61-72

To the honou-
rable and moſt
vertuous, Miſtriſſe
Francis Smith,

* *
*

I Doe heere offer vp vnto your vertue (which dooth yet make you more worthy then the worth of

your moſt Honourable birth) theſe vnFrenched Prayers, which the religious zeale of that reuerend man, Beza of Geneua, hath in his priuate Exerciſes powred out vnto GOD. To commend their excellencie vnto you, by my iudgement, were to commend them to little; aud therefore, let

let your owne iudgement (as it can beſt) conceiue their worth; and your godly deuotion, in making vſe of them, ſupplie whatſoeuer want of grace is come vnto them, by my changing theyr language, in the weight and life which your vtterance ſhal giue them. To none could they

be

be addreſſed by mee, ſo fitly, both in reſpect of your vertue (prone to affect ſuch religious exerciſes) and for the reſpect & ſeruice I owe your woorthie Husband, (whoſe fauour towardes me doth iuſtly challenge a moſt grateful acknowlegement;) And therfore if you will be pleaſed gra-

graciouſly to receiue theſe Prayers at my hauds, you ſhall adde to their number this one, That God (to whom they are ſent) will, both heere on Earth, & in Heauen, bleſſe you with vnſpeakeable felicity.

At your commandement moſt humbly

I. B.

A Table of the Praiers contained in this Booke.

1 A prayer vppon the Lordes prayer.
2 A prayer vppon the Beliefe.
3 A prayer vppon the tenne Commaundements.
4 A prayer to one only God in Trinitie of persons.
5 A prayer to knowe God in Iesus Christ.
6 A prayer for obtaining

ing of the gift of the Holyghoſt.

7 A prayer to God for the light of his word.

8 A prayer that wee may not depart from the holy Church.

9 A prayer to obtaine the efficacie of holie Baptiſme.

10 A prayer for the Communion of the holie Euchariſt.

11 A prayer to giue thanks after the Com munion.

12 A praier to obtaine the gift of Faith.

13 A prayer to obtaine the vertue of Hope.
14 A prayer to obtaine the virtue of Charitie.
15 A praier for the wel vſing of afflictions.
16 A praier to obtaine the virtue of patience
17 A praier for the wel vſing of mans life.
18 A praier vpon temporall death.
19 A prayer vpon heauenly life.
20 A prayer vppon eternall death.
21 A morning prayer.
22 A prayer among a Fa-

Family.

23 A Prayer beefore meate.

24 A Prayer to giue thanks after meate.

25 An euening praier among a family.

26 A Prayer for him that ſuffreth much by ſickeneſſe.

27 A prayer in the Viſitation of the ſicke.

28 A prayer for him that feeleth him ſelfe to be neere death.

The end of the Table.

To al Christians, zealous in holy Prayers.

Luke 21.

The Kingdome of God is at hand, watch therfore, praying at all times.

IF wee are indued with the true knowlege of our estate, and condition, as also, the efficacie of holy prayers, wee shoulde not neede to be admertised often, to present our selues before God, to offer vnto him our vowes, and to beseech his fatherly loue, or dilection, for

guiding vs, by his good ſpirit, vnto the light of his trueth, to encreaſe in our heartes, faith, loue, conſtancie, humilitie, and other his heauenly giftes, to forgiue vs our debts, to mortifie the corruptions of our nature, to clothe vs with his ſpirituall armour, againſt the aſſaults of the diuel, the world & the fleſh, to prouide for our neceſſities, to preſerue vs from infinite dangers, which compaſſe vs round about: to be ſhort, to graunt vs his holie ſpirite, to guide the whole courſe of our life, to the glorie of his name, and the peace and ſaluation of our owne ſoules. For, he who hath not a feeling

of

of the great want of all theſe graces, or bleſſings, and conſequently, the neceſſitie of praiers vnto God, for obtaining the ſame, knoweth not himſelfe, but is ſenſleſſe and voyd of all feeling. By prayer wee bleſſe God for his goodneſſe, power, wiſedome, iuſtice, and mercy towardes vs: becauſe of our prayers, he bleſſeth vs, in doing vs good, and diſtributing his benefites amongeſt vs: it is vnto vs, as the ſoule of our ſoules: for that prayer quickeneth our affections, and liſteth vppe our hearts vnto heauen; which otherwiſe wold be dead in ſinnes and treſpaſſes, by following the vanities

of this wicked world. Prayer is as it were the key which openeth vnto vs the treasury of our heauenly Father; as faith is the hand, laying holde vpon those sure and permanent possessions of eternall life, the desire whereof, should cause vs continually to pray vnto, and feruently to loue God. Prayer maketh, that in the miseries of this life, wee comfort our selues, by looking for the benefites of the kingdome of God. Prayer refresheth vs through the remembrance of his gracious promises, which confirme vs in the same, and of the blessings already receiued at his hands, which

which moue vs in our necessities, to hope for the like, and wait for it, with al patience. It augmenteth in vs, a desire to be conioyned with him, through our Lorde Iesus Christ, in whome all our good doth consist. It cheereth vs in those workes, which the holy ghost worketh in vs, & by vs, yeelding a sweete smell to our soules, and is moreouer vnto vs, as a strong Tower, and most assured fortresse, against all that might astomish vs, in this our earthly habitation: yea which is more, prayer doth sometimes stand vs insteede, to obtaine of Almighty God, most euident testimonies of his glorie,

in matters ſupernaturall, which our reaſon ſhould iudge impoſſible, as it befell vnto Moſes, *praying for the victory of the Iſraelites, againſt the Amalekites: to* Ioſhuah *when at his praier, the courſe of the Sunne was ſtayed: to* Elias, *bringing fire down from heauen, and to* Ezechias *reſtored to helth after ſentence giuen of his death: not that wee ſhould ſimply attribute ſo great and profitable effects to the woorke of prayer: but to the goodneſſe, loue, power, and counſell of God, who worketh ſo, and by ſuch meanes as hee pleaſeth in his creatures: and of his free mercie, crowneth the*

the prayers of his elect with rewardes, and with grace for grace. These therefore are the fruits and benefites we are to looke for from our good god and father, when reposing our selues vpon his loue in Christ, and with humble and penitent hearts, wee doe prostrate our selues before his face, to sanctifie his name, craving his mercie, and beseeching him to blesse vs, teach and guide vs as his children, to beleeue his word, euen as he whom we cal vpon, doth desire our good, bicause he loueth vs, may giue vnto vs that we aske, because he is almighty: and is willing to heare vs, for his Sonnes

sake, because hee hath so promised. But it is also most true, that acording to his wisdome, he knoweth the time and conuenient meanes, to let vs fully enioy the efficacie of our praiers. Let vs perseuer, only asking those things which are to his glorie, and hee will not faile to helpe vs in all our necessities. Wee are moreouer to note, that it is not the sound of the lippes which the Lord requireth of vs, vnlesse the same be also guided with the holy affections of the soule: for he harkneth rather to the heart than to the voyce, and giueth to vs openly that which he seeth vs in secret to desire with

with our affections mortified in his sight. Therefore wee must (praying carefully) lift vppe our heartes with a true zeale to GOD, *banishing out all other thoughts, abandoning Sathan with all his baites, opening our harts, that our Heauenly Father may thereinto infuse and powre downe his blessings. Neyther ought our prayer to bee bare or naked, but conioyned with reading, and meditation of Gods holy worde, as also fruitfull in all goodnesse.*

But alas, if it bee most true, that in all our exercises of piety wee be neuer able to seperate our selues from our

ſelues, but that our corruption wil ſtil euidently appeare, it is ſure, the ſame will eſpecially befall vs, when wee prepare our ſelues to pray vnto God, and frame our petitions, according to his will: for beſides that the diuel doth at al times lie in waite, to ſeduce vs, ſo doeth hee, eſpecially, at ſuch times, ſeeke to creepe into our minds, to diuert our thoughts elſewhere, that they may bee polluted with many blemiſhes: notwithſtanding, that they of themſelues, ſufficiently goe aſtray: yea our vanitie, imperfection, and coldneſſe, doeth many wayes bewray it ſelfe, that we may well ſay, in one word:

word: no man prayeth right-ly, but he, whose mouth and minde Christ doth direct with his spirit. And therefore hath he deliuered vnto vs, a sacred forme, for all holy prayers, in that prayer which is vsually termed, The Lords Prayer, *wherein, hee hath set downe, the perfect rule, whereby, we may rightly forme our petitions, and keepe them within their bounds: that is,* the glory of God, & our saluation. *And this are wee dilligently to note, as being assured, that so we shall be heard, albeit our frailty do hinder vs from praying with that zeale, feeling, and feruency of faith, which true*

true prayer doth require. Let vs winne from our ſelues ſo much as wee may, calling to minde, for our comfort, that we do offer our prayers, to the father, in the name of his welbeloued ſonne, and by his own mouth, couered with his righteouſneſſe: who therefore will accept of them, according to his promiſe, but withall, let vs alſo remember, that ſuch, who vſe many times to ſay, O Lord help vs, *do not, notwithſtanding, thereby obtaine ſaluation: but they, who doe his will, and to that end, doth he command vs, that we haue his word dwelling peaceably in our hearts, that we may be*

ready

ready to performe euery good worke.

These things, therefore, being by God comioyned vnto prayer, let vs take great heed, that wee seperate them not, considering, that by the same, we conuerse with our father which is in heauen, and so enioy, the fulnesse of his blessings: for whensoeuer we apply our eyes, or our eares, to those things, which he declareth vnto vs, in the holy scriptures, hee speaketh vnto vs, and calling vpon his name, we speake vnto him.

Moreouer, in asmuch as, naturally wee are but little inclined, or rather vtterly care-

careleſſe, of theſe ſpiritual exerciſes, it will not be amiſſe, if we reſtraine our ſelues, to praier, at certaine houres of the day: not for ſuperſtition, but to withſtand our ſlouth, ſlackeneſſe, and other worldly matters, which otherwiſe might induce vs, to ouerſlippe diuerſe dayes, without any practiſe of this duetie. Dauid bearing vppon his ſhoulders the burden of a great Kingdome, prayed, morning, at noone, and at night: yea ſeauen times a day, did he ſing praiſes to God, day and night meditating in his Lawe. Nowe therefore (gentle Readers) feeling my ſelf toward the declining

climing euening of my dayes, with a taſte of ſo many ſolide, and permanent ioyes, as are daily to be found in prayer: & withall, being inflamed with a deſire, to finiſh the reſt of my courſe, in this ſweete labour, which I finde to be accompanied, with ſo large a recompence, I haue here formed for my ſelfe, and for any other, that liſt to reade it, this ſmall mannell, of holy, ſhort, and familiar prayers, grounded vpon the texts of ſcriptures, ſuch as are indeed, to inſtruct, comfort, and make vs perfect, in faith, loue, conſtancy, and to be ſhort, in all chriſtian life. Be of good cheere then, (all

godly

godly ſoules) and let vs vnite all our petitions, in this ſo deuoute, and profitable an exerciſe, of all true faithfull people. Let vs pray, and meditate, if not inceſſamly, yet at the leaſt, dayly at certaine ſet houres, and as oſten as wee may, as well in the congregation, as in our families, morning, and euening among ſt our houſhold, as alſo in our ſecret chambers. Thus ſhall wee with our lippes, vpon the Altars of our hearts, offer vp, many acceptable ſacrifices of ſweete ſauor before his preſence, whereof, the benefite will redound to our ſelues, in that God will bleſſe vs, in our vo-

vocations, workes, and labors. Oh, how happy shall these men then be, whom the Lord shall finde thus watching, and praying! for they shall depart vnto him in peace, in the contemplation of his glory; which grace, God graunt vnto vs all.

Amen.

HONI SOIT QVI MAL Y PENSE

Holie Prayers of a *faithfull Soule.*

For the Consolation and Perfection of a christian life.

The first Prayer, Vpon the Lords Prayer.

When you pray, vse no vaine repetitions, as the Heathen: for they thinke to be heard for their much babbling. Be yee not like them therefore: for your Fa-

UNIVERSITY LIBRARY CAMBRIDGE

Maister Bezaes.

Father knoweth whereof yee haue neede before yee aske of him. After this maner therefore pray yee:

Mat. 6.

Our Father which arte in Heauen:

Lord God almightie, the knowledge of whome is life, whome to serue, is to raigne, and vnto whom to pray, is the ioy and peace of the soule, wee cannot knowe thee, but in thine owne image Iesus

ſus Chriſt, and that by the operation of thy ſpirit: neither ſerue thee, except wee follow thy word: neither call vpon thee, but in the name of the ſame Chriſt, and according to that forme, which himſelf hath preſcribed vs. Thus euerie faithfull creature ſayeth vnto thee. *Our Father, giue vnto vs, forgiue vs.* For thus hath thy ſonne, the head of that vnion, which is among al chriſtians, commanded, that our prayers ſhould bee

common

common for al thy people; as being all one body, which thou gouernest by one onely spirite: and forasmuch as our being dependeth vppon thee onely, and being in our birth corrupted by sinne, thou makest vs to be renewed vnto righteousnesse, through the same eternal word, wher by thou hast created vs, we doe rightly cal thee, euen by a double right, *Our Father*. A happie, and louing beginning of prayer, wherin the new man,

man, reconciled vnto thee, in Ieſus Chriſt, thus ſpeaketh to thee his father: I do beleeue that I am of the number of thy children, through thy mercy, which it hath pleaſed thee to vouchſafe me; and therfore (O my God) I cannot ſee doubt hereof, but that thou doſt louingly heare me, and art inclined to helpe me, and to relieue me in all my neceſſities, conſidering thou arte in heauen, euen according as being in al places, thou art

art as it were in no place, for thou art wholie an infinite ſpirite, and inacceſſible light, whoſe name is (*I am*) namelie of a ſole, true eſſence, eternall, immutable and incomprehenſible, and from whom, all nature, whether celeſtiall, or terreſtriall, doeth, through grace, borrowe his eſſence and ſubſiſtence. Thus arte thou aboue, in ſuch wiſe, that being out of euery place, thou art aboue all this great vniuerſall world, in the ſeate

of

of thine own glory, from whence, thou doeſt embrace both heauen and earth, and with thy prouidence, ſuſtaine them. As alſo, in ſome ſorte thou art aboue al things, becauſe they doe all depend, and beare themſelues vppon thee, who likewiſe, doſt by thy ſubtilitie pierce into them, more neerly vnto euery creature then the ſame is to it ſelfe. Howbeit, thou art in heauen, ſo far forth, as that the exquiſite workes of thy

UNIVERSITY LIBRARY CAMBRIDGE

hands, do the better appeare therein. And thou doest in an especiall maner inhabite the high heauen: for there doeth thy Maiestie shine with open countenaunce: beside, thou art with thy gracious presence in the soules of the righteous, which do harbour thee as a Father in their heartes.

[*Hallowed be thy name.*]

FOr, O Lord, sith thou art my father; reason requi-

requireth, that aboue all things, I ſhould deſire thy honour. But euerla-ſtingly, for euer and e-uer, thy name is holy,& the glory therof infinit. My praier then bringeth nothing to thy greatnes and excellencies: but yet I may heere deſire, that thy name, both of it ſelf, and by it ſelfe, moſt ho-ly, may be ſanctified, and exalted in me, and in all men, and in all places: whereby my ſelfe do al-ſo obtaine that holines, which is conuenient for

the true childe of ſuch a father, vnto whome all vncleaneneſſe is diſpleaſing.

[*Thy kingdome come.*]

But who can impeach thy Kingdome, O eternall God, who haſt created al things, for thy ſeruice? Thou raigneſt ouer al; for the heauen is thy throne, and the earth thy foote-ſtoole: Yet I beſeech thee, be vnto me, as a father in mercy, not as a Iudge in thy iuſtice:

ſtice : thou raigneſt in thy worde, which thou haſt reuealed, and inſpired, and I beſeeeh thee, euen for thy glory ſake, that this thy booke of life, may bee opened to all people, that thereby all nations may worſhip thee : thou raigneſt in thy Church, and I pray, that the number of thy elect may be ſhortly fulfilled. Thy kingdome is thy grace, and I beſeech thee to make mee as capable thereof, as thou art liberall.

Maister Bezaes

Thy wil be done in earth as it is in heauen.

MY will, O Lord, is altogether peruers and depraued, except it bee formed by thine, wherin resteth and consisteth all my good: create in me this holy will, and giue mee grace to fulfil it, in al my thoghts & workes: (for what can I haue, but what thou giuest mee?) To the end that in obedience of faith, I may doe that which

which ſhall bee acceptable in thy ſight, euen as the Angells in heauen do obey thy voyce.

[*Giue vs this day our dailie bread.*

FOR Chriſt our Lord and Doctour, hath ſo contriued the petitions which we make vnto thee, that in ſeeking firſt the glorie of thy name, hee will, that with al, we ſhould haue experience, of the riches of thy goodneſſe, in all

things neceſſary for this life. Thus wilt thou (O merciful Father) recompence with infinite benefits, euen our ſimple cogitations of the brightneſſe of thy glory, and crowne thy giftes in vs with grace for grace. We do therefore dayly craue our bread, and thou doſt alſo giue it vs, that is to ſay, euen all that is neceſſarie for our maintaynance heere beneathe: yet doeſt thou preſent vs with one bread farre more excellent and profitable,

fitabl, euen the bread of angels, and of the bleſſed ſpirits: giue mee therefore (O Lord) Ieſus Chriſt, God and man, that of him I may liue for euer, that my vnderſtanding may bee enlightned with his truth, and my heart kindled with the fire of his loue, that I periſh not.

And forgiue vs our treſpaſſes as we forgiue them that treſpaſſe againſt vs.

OVr ſinnes as debts do bind vs to death (which is their rewarde) and to hell (which is their graue) they are as a ſtrong barre, to keepe vs from comming to thee(O moſt holy God) yea which is more, they are as a clowde that ſhadoweth thine eyes,from looking fauourably vpon vs.And therefore the moſt conuenient preparation to prayer, is with an humble, and truely penitent heart, to feele and

and confeſſe our ſinnes: for ſo thou wilt vouchſafe to grant vs remiſſion of the ſame, in the name of thy ſonne our Sauior, in imputing vnto vs his righteouſneſſe. Yet herein (O Lord) is thy free mercy very great, that thou alſo giueſt vs power to pardon thoſe that doe offend vs, and by ſo dooing, to obtaine thy grace: for what offence can any man commit againſt vs, (poore worms of the earth) conſidering that we do ſo often, and

ſo

ſo grieuouſly offend (O King of glory) and in ſuch ſorte, that if euery creature ſhould arme it ſelf to hurt vs, yet would not the leaſt iniurie that we commit againſt thee be ſufficiently reuenged. Yet doſt thou vouchſafe thus to teſtifie thy infinite goodneſſe, accepting as a ſweete ſacrifice, the oblation of our harts reconciled, and fully vnited with our neighbours, like as contrarywiſe no part of a hateful and peruerſe heart can de-

delight thee.

And leade vs not into temptation, but deliuer vs from euill.

FOr, as through thy mercy, thou ſuffereſt not Satan (the author of all temptations) to ſeduce thy children, neither ſinne to ouercome them, ſo when thou wilt puniſh man in thy iuſtice, they remaine depriued of thy protection, and vnder the power of the diuell to be ſubiect

iect to his tyrany, and to liue in a reprobate ſence, hereof doe we therefore reape this ſingular conſolation, that this great aduerſarie of our ſaluation can doe nothing againſt vs, vnleſſe thou giue him leaue : and whereas ſometimes thou cauſeſt vs to be tempted, thou doeſt it as a father, to chaſtice vs for our tranſgreſſions , or to make vs more triumphant and victorious in the triall, which it pleaſeth thee to make of our faith,

faith, and hope, for thy glory, and our owne good, or for the edification of our neighbours.

For thine is the kingdome, the power, and the glory, for euer and euer.

LIke as (O my God and father) I began my prayer, by the hallowing of thy name, ſo is it meete and iuſt that I ſhould end it, by the exaltation of the ſame: as thy children, who bounding their vowes, with the

the onely care of thy honour may assure themselues to obtaine the fulfilling of the same in the sole perfection of thy glory. So be it.

The second Prayer,

Vpon the Symbole or Articles of Beliefe.

I be-

I beleeue in God the Father Almightie: &c.

1. Cor. 15.

Before all things I haue deliuered vnto you, that which I haue receyued, namely that Chriſt died for our ſinnes, according to the ſcriptures, and that hee was buried, & that he roſe againe the third day.

O Lord God gouernour of the whol world, immortall, invi-

visible, and onely wise, for whose glory al things are. It hath pleased thee, according to the decree of thy vnserchable counsel, that man, formed after thy image, & falling through mistrust and curiositie, should, by faith, be restored to the excellency of his nature; & as he sought knowledge aboue thy commaundement, and so strayed from thee, and wandred out of thy kingdome, so he should be revnited, and reduced into the path

path of ſaluation, by beleeuing thy onely word in the promiſed Meſſias, bending the power of his ſoule, to the knowledge of thee, in embracing the preaching of the croſſe, which the world would accompt folly. But becauſe we al are borne blind, & corrupt in our vnderſtanding and wil, it therfore followeth, that all the imaginations and thoughts of our hearts are at all times nothing but euill, our knowledge but

but vanitie, our learning but ignorance, our iudgment but errour, our virtue but pride, our wisedome but folly, the viuacitie of our spirit but the instrument of ruine, our delight but filthinesse, our faith but incredulitie; our hope but fancie, our charitie but coldnes, to be briefe, our pietie but hipocrisie or superstition; and our righteousnesse but couetousnesse or ambition. So (O Lorde) we of our selues are not capable, so much as

as of any good thought, vntill thou that knoweſt how to drawe light out of darkeneſſe doeſt returne to recreate vs, and by thy ſpirit to ſhine in the firmament of our ſoules, to the end to frame vs to euery faithfull diſpoſition, and obedience, and ſo to make vs beleeue in the goſpell of thy grace, and in the myſteries of our ſaluation. I doe therefore beſeech thee (my God) according to the efficacy of thy vertue, to change in

me

me all that I haue of my ſelfe, euen my rockie and ſtony heart, and to make it pliable, and flexible, vnto the voice of my Redeemer, who is come according to thy promiſe, to the end, that with a ful and liuely faith I may cleaue to his eternall truth, for to comprehend, according to the meaſure of the gift of thy grace, the ſumme and perfection of al ſpirituall wiſedome, which is taught vs in the articles of the true faith and ſound

ſound principles of religion. Surely my ſoule is ouermuch enclined to incredulity and miſtruſt, neither is it any way able to pierce into theſe high and profound ſecrets of pietie, where we haue a full declaration of all the figures, and propheſies of the Lawe, with a moſt pure and perfite doctrine of foure pointes, which are the end of all religion, and in regard whereof it is called Catholike. For we find thee there (thou on-

only and true God) the Father, authour and gouernour of all things by thy almightie power, goodneſſe, and prouidence. Next is our Lord Ieſus Chriſt (thy word and eternall wiſedome) therein taught vnto vs, together with the holy hiſtory of our redemption. Thirdly, wee there find the Holy-ghoſt (the infinite vertue of thee the father, and of the ſonne) three perſons, of one ſole, and ſimple eſſence, and in equality of glo-

glory. And finally therein is ſhewed vnto vs, the Church, with a deſcription of theſe celeſtiall graces, which thou poureſt vpon her, whereof the forgiueneſſe of ſins is the ſumme, and life euerlaſting the onely ſcope. Giue therefore vnto me (O merciful father) of this thy ſpirit of reuelation, of grace, and of mercy; to the end that the brightneſſe and operation therof may make my ſoule capable of theſe great myſteries of

thy Kingdome, so farre forth as may be expedient for me to know, for the seruice of thy glory, and my owne saluation, that I may obtaine the onely true and sound knowledge, whose subiect and end is the onely true, solide, & soueraign good, both of men and angells, namely to know thee, to glorifie thee, and him whome thou hast sent, the Sauiour of the worlde. So that with my hart I do beleeue before thee, and before al men,

I doe

I do with my words and workes, confeſſe this acceptable meſſage of the Meſſias come, borne in the Cittie of DAVID, which is CHRIST the lord God, manifeſted in the fleſh, iuſtified in the ſpirit, ſeene of the Angelles, preached to the Gentiles, beleeued by the elect, and exalted into glory, for our righteouſneſſe, holineſſe, and glorification: And further alſo (O Almightie Lord) print in my heart the feeling & knowlege

of this thy vnſpeakable goodneſſe and loue, extended vnto vs miſerable ſinners, in that thou haſt giuen vnto vs in ſacrifice, thy only Sonne, ſauing vs by the onely merits of his death, to the end, that as the efficacie of thy loue hath redounded vnto mee wretched creature, ſo I may alſo ſufficiently meditate vppon thy great mercie, inceſſantly yeelde thankes vnto thee, and feele thy eternall conſolation, vntil that I depar-

ting

ting in peace towardes thee my Father, which art in Heauen, may obtaine full knowledge of thoſe things that thou haſtgiuen me to belieue, and in the perfect contemplation of the ſame, the ſoueraigne good of Angells and Saints. So be it.

The third Praier.

Vpon the Decalogue, or ten Commaundements.

[*God spake all these words, saying, Heare O Israel: Iam the Lord thy god, that hath brought thee out of the land of Egypt, out of the house of bondage: Thou shalt haue none other Gods before me, &c.* Exod. 20.]

O Lord God Almightie, the Author of all righteousnesse, and perfection of life; Yea euen thou that arte essentially Iustice, perfection

ction and life. I doe truly know, that man created righteous & perfect, and by cleaning to thee, bleſſed (but free and mutable) hath, through ſin, turned from thee, plunging himſelfe headlong into the ſinke of vnrighteouſneſſe, imperfection and death. The which hath depriued him of all power to obey the Law, and conſequently beereaued him of the reward of eternall bleſſedneſſe. And albeit of eſpeciall grace thou dooſt

call vs, by the Goſpel, to the free righteouſnes of Chriſt; to the end, that beleeuing in him, wee might confeſſe him, for the obtayning of ſaluation; Yet are we neuertheleſſe ſo much inclined to diſtruſt, corruption, and diſorder, that hardly we are entred into the waie of his vocation, but we retyre immediatly, ſtraying out of that courſe which might purchaſe vnto vs the prize; and ſo through our workes, denie our faith, and our pro-

profeſſion. Now as the firſt & principal manner of thy honour (O onely true GOD) conſiſteth in beleeuing, & repoſing our whole confidence in thee alone: ſo the ſecond and inſeperable from true faith, reſteth in obedience to thy holy and good will. For we muſt be doers of that which thy holie worde teacheth vs, and not hearers only, deceiuing our ſelues. Thou haſt choſen and adopted vs to be thy Children: but it is

vpon this condition, that wee ſhould be reformed to the Image of Ieſus Chriſt, the firſt borne, & inheritour of all things. Thou haſt choſen vs to be his Temple: now his habitation cannot be but holy: for thy ſpirit dwelleth therein. Thou haſt redeemed vs with the price of his blood, and that to the ende thou maiſt bee glorified, both in our bodies and ſoules. Thou haſt freed vs from ſinne, euen to the ende we might be ſeruants to righ-

righteouſnes. Thou haſt giuen vs the Sauiour of the World, to be our iuſtification: but to the end alſo that we poſſeſſe him in ſanctification. Thou wouldeſt that he ſhould die for all men, euen to make him liue in thy elect, and they in him. And this is the reaſon wherfore the inſtitution of our faith, together with the ſpirituall conſolations that ſupport the ſame, is accompanied with the ten precepts of thy law, the certaine and aſſu-

assured meanes to honor and serue thee, in liuing religiously to thy glory, & vprightly to the profit of our neighbours. For albeit in the Gospel wee be free from the rigor & punishment of the Law, yet neuertheles, the rule of pietie and holie life contained in the Decalogue, abideth with vs, as a perpetuall patterne, whereby to frame our temporall course of life. And accordingly we do also consider of it in two partes, according as it pleased

pleaſed thee, O Lord, to write it with thy finger, and to deliuer it vnto *Moſes*, in two tables of ſtone, for thy people, whereof the firſt containeth foure Commandements, of our duetie towardes thee, and the ſecond, ſixe, of that which wee owe to our neighbors: Alſo the ſumme & fulfilling of all theſe holy precepts importeth that wee loue thee, (O onely true GOD) with our whole heart, ſoule, and thought, and then all other

ther men, (especially the houshold of faith) as our selues. But O Lord, such is the weakenesse of all flesh, that there is no man able to attain to the perfection of thy Law: and yet thou willest, that herein, thy children shoulde comfort themselues, that there is left vnto them, some measure to approach thervnto, and so to bee acceptable vnto thee; namely when with their whole strength, preuented by thy grace, they studie to attaine the

end

end of thy word, walking & going forward by the ſteps thereof, & ſtill with ſighing for their infirmities. For al the faithfull may ſo belieue, that with thee their Father there is mercy for them, in thy welbeloued ſonne Ieſus Chriſt. I beſeech thee therfore, O my god, to caſt vpon me, the eye of thy clemencie, and goodnes, therby throgh th'effects of thy ſpirit, to reſtore in my ſoule, the breaches of ſinne, to illuminate my vnderſtanding

ding, and to poſſeſſe my hart with the loue of thy truth, to the end that in all knowledge and obedience of faith, I may conſtantly walke in the paths of thy lawe; ſo that I may worſhip, feare, & loue thee, as the Lord, to whome I wholy owe my ſelfe: for thou haſt created mee, and which is more, redeemed mee from eternall death, whence I do alſo learne to loue all men in thee, & for thy ſake, becauſe they beare thy image, ſo that per-

perſeuering thus in the duty of my vocation, I may ſo much the rather feele thy peace in my conſcience, and thy bleſſing vppon all the workes of my hands; that filled with dayes, I leaue my life, to enioy reſt eternally. Amen.

The fourth praier.

To one only God in Trinitie of perſons.

God

God in the beginning created Heauen and earth, The word *was with god, and this word was God: And the spirit of* GOD *mooued vpon the waters.* Gen. 1. Iohn. 1.

Eternall, true, and only God in three persons, coequall & almightie, of one sole, and simple essence, inuisible, and infinite. The Father, the word and the holy Ghost, who being the

the ſoueraign good, ſufficient to thy ſelfe, needing no newe matter, wouldeſt not for euer inioy thy glorie alone, but according to thy vnmeaſurable & altogether incomprehenſible goodneſſe, reueale thy ſelfe at thy good pleaſure, in foure workes altogether diuine & ſingular. (The creation of the world, & of all nature : the redemption of mankinde: the building thy church, & thy graces the ſame:) O Lord, who only art in truth

trueth, permanent and ſtable; through whome euery thing is that is, in reſpect of whome, all is leſſe then nothing, who giuing by thy word beeing to that that was not at all, haſt, out of a confuſed, voyd, and dark ſubſtance, drawne light, beauty, and order, ſtretching forth the heauen as a vault or tent vnder the ſame, the earth, and the inhabitants thereof, who haſt made al things in number, weight, and meaſure: & from whoſe pro-

prouidence doeth proceede, the moderation and gouernement of all that is, whether it liueth, feeleth, or vnderſtandeth: O holy, thrice holy, admirable, and amiable, who being righteous, wouldeſt not ſuffer man, made after thy image, to go vnpuniſhed when he had ſinned, and who, beeing mercifull, haſt not left him without grace: who, being good, haſt not neglected the leaſt of thy works, euen to the haire of a beaſt, the light-

lighteſt fether of a fowl, and the leaſt flower or leafe of graſſe, in euery of theſe things, grauing certaine tokens of thy glory and maieſty by the harmonie & agreement of al theſe ſmal creatures with the greateſt of the world : O Father, and moderator of all things! I beſeech thee, let thy eternall wiſedome reach to me euen through the light of thy ſpirit which ſeeth all things, which ſoundeth all thinges, which ſearcheth into all things,

things, and which, with his preſence of grace, maketh his reſidence, in al peaceable cogitations, to lift them vp by the effects of his gifts, vnto the ſanctuarie of thy ſupercelestiall pallace; there to make them ſee, heare, and worſhip, in ſpirit & truth, the diuine maruels of thy Kingdome, & the myſteries of the adoption of thy elect. So that being thus taught by the moſt facred Oracles, I believe in hart, and with vnderſtanding meditate

vpon

vpon the true & eternall exiſtence of thee (O Father) borne of none, the firſt Soueraigne and Almighty cauſe of al things and eſpecially of our ſaluation throgh thy loue: Of thee (O Sonne) eternally begotten by the Father, and by whom he hath made all his works, who art the principall cauſe, which giues vs life & happines, according to the fulneſſe and perfection of thy loue, and of thee (O Holy Ghoſt) from al eternitie proceeding

ding from the Father & the Son, and by whome all creatures doe ſubſiſt, and ſaluation is communicated vnto vs; three perſons, of properties diſtinct, yet not ſeperate; in vnitie of eſſence, and equalitie of glory: in thee one, and true God, not created, infinit, and almighty, & the God of thy people. And that through this healthfull knowledge, I doe worſhip, ſerue and call vpon thee only for euer, without declining from thy

word. Wherupon likewise, through a stedfast faith in thy promises, depending vppon an assured hope, and true loue, I doe more and more draw vpon my self the fauour of thy holie blessings: to the end that as the Angels aboue doe praise thee, the powers of heauen do blesse thee, & all the spirituall armies do magnifie thee, I likewise may heere belowe haue this felicitie, to finish my course in singing thy praises, and to

leauing this terreſtriall life, to ioyne my ſelfe altogether to the celeſtial, with thoſe bleſſed ſpirits in the ful contemplation of thy face, to ſing with them without ende this ſong of perfect ioy (Glory be to the Father that hath created vs; Glorie bee to thee Sonne that hath redeemed vs; Glory be to the Holy-Ghoſt that hath ſanctified vs; Glorie bee to the moſt high Trinitie, one onely God and Lord, whoſe kingdome is euerlaſting.

The fift Prayer,

For the obtaining of the knowledge of God in Iesus Christ.

The word was made flesh, and dwelled among vs, full of grace and truth, the Image of the inuisible God, which is Christ the Lord; who by himselfe hauing purged our sinnes, sitteth at the right hand of the Maiesty: in the highest places. Ioh. 1. Col. 1. Lu. 2 Heb. 1.

GOD and Father of our Lord CHRIST IESVS, & of all them whom in thy loue thou haſt giuen to him to be his brethren, it hath beene thy good pleaſure, to ſettle our true and only felicitie in the knowledge of thy holy name, and the effects of thy grace. But we are vnable to know thee, or to feele the efficacy of thy loue towards vs, but

only in the same Christ, who is the brightnesse of thy glory, and the engrauen character of thy person, God with thee, and man with vs. By this thy eternall word thou hast created all the world, giuing vnto vs the first testimony of the manifestation of thy wisedome and prouidence. But thou giuest vnto vs, a more singulare benefite in the miraculous worke of our redemption, which doeth moreouer represent vnto vs, both thy

thy great goodneſſe and loue, and thy Iuſtice, & infinit power. Thy loue, in that thou haſt vouchſafed freely to redeeme man, who prowde and vnthankefull, withdraweth himſelfe from thee his Father and Benefactor, to ſurrender himſelfe vnto Sathan the ennemy to our ſaluation, and of the honor of thy name. Thy Iuſtice, in that thou haſt not ſpared the blood of thy innocent ſonne, to the end in his ſufferings to iuſtifie

thy goodneſſe and mercie. Thy power, in that for the accompliſhing of this ſupernatural worke, thy word, which from all eternitie was reſident in thy boſom, of one eſſence & glory with thee was made fleſh. Neuertheleſſe I doe very well know, that the depth of theſe profound myſteries cannot bee diſcouered to our ſences, likewiſe that the treaſures of thy wiſedome, of thy counſell, & of thy iudgements, are a very bottom-

tomleſſe gulph, and thy wayes vnpoſſible to bee found out. Alſo, O Lord I doe not raſhly enter into that place, which is forbidden mee, neither will I imitate my firſt Father *Adam*, who coueting to knowe too much ſtretched forth his hand vnto the forbidden tree, & deſiring one onely fruite, was depriued of all the reſt. I doe onely with flexible heart embrace, and carefully in my cogitation, according to the meaſure of

thy gifts, meditate vpon that ſecret of godlineſſe, which I haue receiued by the preaching of thy goſpell, and doe in part know it: attending, vntil that beeing deliuered from ſinne & corruption, I may ſee thee face to face, and in preſence behold, that which now I ſee as it were in a very darke Glaſſe. I beſeech thee therefore, my God, vouchſafe, by the light of thy ſpirit, to addreſſe and guide mee to the faithfull knowledge of this

this great Saviour, whom thou (Father) haſt promiſed from the beginning, and in the latter times reuealed, in ſignes and wonders ſurpaſſing all miracles, to the end that being inſtructed by his doctrine, I may, by him, and in him, know thee to be the eternall liuing God, and the God of thy people, that according to his word I may worſhip and ſerue thee in ſpirit and trueth, and in his name call vpon thee only in full con-

fidence

fidence of thy mercy, accompting him the onely ſubiect thereof, and the onely mediatour of my ſaluation, who died for my ſinnes, and roſe againe for my righteouſneſſe: euen (O Lord) becauſe it pleaſed thee in this maner to ordaine of the eſtate of humane nature, the worke of thy hand. For who was thy councellor? and what haue wee that wee haue not receiued? graunt me therfore in the ſtudy and meditation of ſo manie myſte-

myſteries, ſo high and ſo wholeſome, that I may humbly condiſcend to thy diuine counſells, in worſhipping them with this reſolution of thy Apoſtle, that I will not knowe any thing but Chriſt, neither poſſeſſe any thing but him, ſith that in him, the treaſures of all wiſdome doe conſiſt, and that they who lodge him in their harts, haue thee, O God, verily preſent, and doe enioy thee and thy benefites. Make mee alſo to

feele

feele and confesse this necessitie common to all the children of *Adam*, that for the cancelling of this obligation, which held vs bound to eternal death (the iust reward of sinne) wee were forced to haue this great King of heauen, holy, innocent, and seperate from all sinners, to be our high Priest, our sacrifice and oblation, vppon the Altare of the crosse, to the end, O Lord, that according to thy vnsearchable decree, grounded vpon mer-

mercy & iuſtice, thy welbeloued ſonne hauing to himſelfe vnited our nature the bondſlaue of ſathan, might leade it to the combate, directing it how to ouercome this great aduerſarie: And this hath he done, obtaining for vs the victory, when he brake the ſting of death, and the bonds of hell, and that hee roſe out of the ſepulchre, carrying with him this humane nature as the earneſtpeny of our hope, to thy right hand into heauen.

uen. Of this ſo ſingular a benefit, let the remembrance be alwaies before my face, that I may offer vnto thee (O my God) the ſacrifice of thankſgiuing all the dayes of my life: ſo that hauing my redeemer for a perpetuall obiect, and ſure foundation of my Faith, in the knowledge of thy name, I may throughly learne Chriſt, not onely to beleeue by his word the ſacred hiſtory of his conception and birth, with his office of a ſoue-

raigne

raigne King, great Prophet, and perpetuall law-giuer of his church, alſo his paſſion, death, reſurrection, aud aſcention, but alſo, that in ful aſſurance in his promiſes, I may appropriate to my ſelfe the gifts and graces which he purchaſed for vs, by fulfilling that charge that he had receiued from thee, O father, to th'end, through him, to make vs worthie of thy ſaluation: ſo as I may comfort and wholy repoſe my ſelfe vpon his obedience

bedience and righteousnesse, shewing forthand sealing this my hope by good workes, to thy glory, O eternall God, and the peace of my conscience. So be it.

The sixth Prayer, For obtaining the gift of the Holy ghost.

By the eternall Spirite, Christ hath offered himselfe to GOD, the Spirit which

which ſoundeth the profound things of God: which alſo teſtifieth with our ſpirit, that we are the children of God. Heb. 9. 1. Cor. 2. Rom. 8.

O Lord God almightie, wee doe learne in thy word (the vnchangeable trueth) how without confounding any thing in the three perſons of thy moſt ſimple Deitie, or ſeparating the onelie and indiuiſible ſubſtance there-

thereof, each person re-
taineth that which is
proper to it selfe in the
workes of thy hands, es-
peciallie in that which
concerneth our saluati-
on. So the beginning of
all and euery action, is
properly attributed vnto
thee, O Father of the
whole world, and to Ie-
sus Christ, the wisdome,
the counsel, and the or-
der, to dispose all things,
and to the Holy-ghost,
the virtue and supporter
of all thy workes. Accor-
ding whereunto we also
doe

doe acknowledge from thy loue, and from thy eternall decree, that which thou haſt prouided for vs in thy ſonne (very God made very man) ſuch a mediatour and ſauiour, as was neceſſary for vs: and we do render vnto him the honour of the fulneſſe of thy loue towards vs, and of that perfect obedience which he hath yeelded to thy ordinance, euen to the death of the croſſe for vs in moſt bitter anguiſh, as alſo from whom the

the vertue of the Holy-ghost, wee doe confesse the efficacie, and healthfull application of this great & principal workemanship of our redemption.

But thy wisdome, O Lord, resteth wholy in mysterie, that is to say, it is hidden, except vnto those to whom thy spirit giueth sight. For true it is, that Christ calleth all men vnto him by his Gospel, spreading forth to that effect, his light throughout the whole world.

world. Whoſo followeth him, ſhall not walke in darkeneſſe; for hee is the Sunne of righteouſneſſe, and the way to go to heauen. But his ſheep only do heare his voice, and follow him; as alſo hee knoweth them and giueth vnto them life euerlaſting: euen by the meere efficacie of his ſpirit which quickeneth & lighteneth all thy elect, O God, to make them in thy word to behold the onely lampe of thy kingdome, the knowledge of ſalua-

saluation, the stedfast good of the soule, and the sure and only means to obtaine the same: all people may reade thy sacred writings, only they can gather the sence to the peace of their soules, whom it pleaseth thee, as a Father to illuminate from aboue. For so may they see howe in the crosse of Iesus they doe obtaine their triumph, in his shame, their glory, in his paine, their peace, in his teares, their ioy, in his sorrowe, their comfort,

fort, in his death their life, in his reſurrection, the fulnes of their hope. I beſeech thee therefore, my God, to powre vpon me this thy ſpirit of wiſdome, and reuelation, and grace, and mercie, through the force of his beames, to ſcatter the darkeneſſe of my vnderſtanding, and with the propertie of his fire, to purifie my peruerſe affections, with his celeſtiall lamp to kindle in my hart the true zeale of his glorie, with his holie

oyntment, to enbaulme my conſcience, with his ſacred oyle to reioyce and refreſh my bowells, and with his vertue to renew in me an vpright ſpirit, to the end that my ſoule thus cleanſed from the dead-workes of the fleſh, may be repleniſhed with faith working all righteouſneſſe, whereby to ouercome all the enemies of my peace, (Sathan, the fleſh, the world, and my owne luſts.) But aboue al things, O Lord, make that by the efficacy of

of thy holy ſpirit, I may obtaine the true and firme conſolation of the faithful ſoule, the height of his ioy, of his quiet and content, and the infallible direction to his perfection, namely, the aſſurance that thou, my heauenly Father, haſt adopted mee into the number of thy children, by that grace that thou haſt giuen vs in Chriſt, who was made our wiſdome, righteouſneſſe, ſanctification, and redemption. And that

being ſo ouerſhadowed with the hope of Chriſtians which neuer at all confoundeth, I may bee ſupported, euen to the end of my dayes, by thy holy ſpirite, which then eſpecially may help my weakeneſſe, that I may yeeld vnto thee, O my God, my laſt groanes, to thee acceptable, and to me ſalutiferous, as being in the throne of thy glorie approoued capable of the contemplation thereof in the heauenly *Ieruſalem*, through thy good-

goodneſſe and mercy in Ieſus Chriſt our Lord: To whom with thee, O Father, and the holy ſpirit, one onely God, bee all honor, glory, and dominion for euermore. So be it.

The ſeuenth Prayer,

To craue of God the light of his word.

Maister Bezaes

God hauing at ſundrie times, and in diuers manners, ſpoken to our Fathers by the Prophets. In theſe laſt dayes hee hath ſpoken vnto vs by his Sonne. All Scripture is giuen from aboue by inſpiration, and is profitable to teach, to conuince, to correct, and to inſtruct in righteouſneſſe, that the man of God may be accompliſhed, and perfectly inſtructed to al good workes. Heb. 1. Tim. 3.

LOrd God eternall, who knoweſt

eſt that euerie man is but
fleſh, and that fleſh is but
corruption, ſo that al-
though thou haſt endu-
ed him with a reaſona-
ble ſoule, which doth di-
ſtinguiſh him, from o-
ther creatures, yet his
light is notwithſtanding
conuerted into darknes,
when therby he ſeeketh
to penetrate into the
glorie of thy kingdome,
and the myſteries of thy
grace: who knowſt that
this poore blind borne,
deſtitute of thy ſuperna-
turall light, doeth in lieu

of his God, forge to him selfe an idol, and instead of truth, taketh lies, for thy worde, his owne inuentions, for goodnesse vanitie, and for the path to life, the way to death. And albeit thou hast euen from the beginning made thy selfe as it were visible to man, in the table of the Vniuersall worlde, that thou hast many times reuealed thy selfe vnto him in a liuely voyce, by thy eternall worde in *Heden*, *Horeb*, in the burning bush, and else-

elſewhere, afterward by thy prophets inſinuating thy ſelfe by thy ſpirit into their harts & thoghts, to the end by their miniſtrie to inſtruct thy people: and finally that thou haſt alſo manifeſted thy ſelfe in greater light by thy owne worde made fleſh for our redemption, and ſpeaking vnto vs by his mouth : Yea which is more, that thou haſt ſo farre graced vs, that this thy word of life hath beene, and ſtil remaineth among vs, faith-

fully collected in the ſacred regiſters of the holy ſcripture, ſo to be vnto vs, the image of thy glory, the Lawe of thy Kingdome, the ladder to Heauen, the gate to paradice, the trumpet of ſaluation: to be briefe, the treaſury of piety, vertue, wiſdome, conſolation, and perfection: Yet the fleſh neuertheleſſe ignorant, raſh, and peruerſe, hath neither eyes to perceiue theſe ſpirituall riches, nor eares to heare the wholſome doctrine,

ctrine, but dooth rather diſdaine it, as it were ſome deuiſed diſcourſe, & vnprofitable voice: or howſoeuer it be, ſuffering it ſelf to be carried away with it owne & feeble imaginations, taketh in this verely, the thorne for the roſe, the leafe for the fruite, and the huske for the kernell. And thus are wee all borne in this error, in this calamitie, in this waie to mortall ruine, vntill that thou, O mercifull God, makeſt vs to be borne againe, of the

the ſpirite, and in will to make our thoughts capa- of the light of thy word; & through true faith, to apprehend the myſteries of thy kingdome, the co- uenant of life, the goſpel of thy peace, and the aſ- ſured teſtimonies of thy mercies. Vnto this grace of ineſtimable valewe doth my timerous ſoule direct her vowes in ſear- ching thee (O great king of Heauen) throughout the courſe of thy faith- full teſtimonies, which miniſter wiſedome to the

the ignorant [the holie Scriptures] I beſeech thee therfore (my God) vouchſafe to direct and guide mee in the vnderſtanding of this eternall trueth, through the operation of thy ſpirit, (the true teacher of our ſoules) that being by him inſtructed, I may accompliſh and make my ſelfe perfect in theſe foure cheefe principles of the doctrine of Saluation, which are fullie taught at large. (The knowledge of thee the true

true God, and the God of thy people: the knowledge of faith, of pietie, and of righteousnesse.) Whereby I may obtaine the end of my being, and therein euen my Soueraigne felicitie, which is to know thee, to glorifie thee for my GOD, to beleeue thee, and in thee, Iesus Christ, and in Iesus Christ, to loue, feare, and serue thee, according as thou doest commaund vs, and in all things to obserue equity towardes all men. For

thus

thus are thy children bound to learne, according to the meaſure of the gift of thy grace, thy fatherly loue, in thy welbeloued ſonne, namelie by conioyning thereto the feare of thy name; that is to ſay, that reuerence, that cauſeth vs in humilitie, and obedience, to ſhunne euil, and do good, and to embrace righteouſneſſe, and charity. Walking in this ſort, O Lord, vnder thy conduct, in the Communion of Saints, I ſhall want no-

nothing to my comfort or perfection; & in good time, a depart (my life beeing ended) to receiue peace and perfect ioy, in the eternall habitation of the blessed soules. So be it.

The eight Prayer,

That we may not depart from the Church.

Christ

Chriſt hath loued the Church, and giuen himſelfe for her, to the end hee might ſanctifie her, after he hath purged hir by the waſhing of water, through the word. Shee is the houſe of God, the prop and piller of truth: the gates of hel ſhall not preuaile againſt her. Eph. 5. 1. Tim. 3. Ma. 16.

ALmighty God, righteous, and mercifull, who in thy iuſtice & wrath, for the iniquitie

tie and disobedience of man diddest once smite the world with the ouer-flowing of waters, and in thy mercie and loue diddest extend thy singular fauour vppon the Arke of thy seruant *Noah*, sauing him and his family from the generall inundation, intending in that small flocke of the faithfull to preserue and keepe thy chosen people that they might for euer serue to thy glory. I learn out of thy word, that thou wilt no more de-

stroy

ſtroy the earth in that maner, and therefore thou haſt left vs the rainbow to remaine for a ſigne. Neuertheleſſe what elſe is our poore life languiſhing in the infection of ſinne, but a deluge of euills, and running ſtreame of miſeries that falleth vpon al men, & indifferently leadeth them vnto death? In one onelie thing therefore muſt my ſoule take comfort, that as *Noah* was preſerued from the vniverſall ſhipwracke, in his wod-

wodden Manſion by the promiſe that he kept in his heart, ſo that a thouſand falling on his right hand, and a thouſand on his left hand, hee remained ſound and ſafe vnder thy wing, euen ſo I hold my ſelfe aſſured againſt the aſſaults of ſin, and in the middeſt of the woefull rockes of this world, yea euen in the ſtraits of the graue, that thou wilt alwayes preſerue from all calamities and miſeries, thoſe who ſtand faſt in the Arke of thy

thy Church, grounded vppon thy word in the goſpel of reconciliation to the Lord Ieſus, and depart in his faith. For as likewiſe, according to thy Iuſtice, thou diddeſt euen from the beginning pronounce the ſentence of death againſt our Fathers, becauſe of their tranſgreſſions, euen ſo it pleaſed thee, euen then alſo to comforte them in thy mercie, with the promiſe of life in this great Redeemer to come, to the end,

that

wodden Manſion by the promiſe that he kept in his heart, ſo that a thouſand falling on his right hand, and a thouſand on his left hand, hee remained ſound and ſafe vnder thy wing, euen ſo I hold my ſelfe aſſured againſt the aſſaults of ſin, and in the middeſt of the woefull rockes of this world, yea euen in the ſtraits of the graue, that thou wilt alwayes preſerue from all calamities and miſeries, thoſe who ſtand faſt in the Arke of thy

thy Church, grounded vppon thy word in the goſpel of reconciliation to the Lord Ieſus, and depart in his faith. For as likewiſe, according to thy Iuſtice, thou diddeſt euen from the beginning pronounce the ſentence of death againſt our Fathers, becauſe of their tranſgreſſions, euen ſo it pleaſed thee, euen then alſo to comforte them in thy mercie, with the promiſe of life in this great Redeemer to come, to the end,

that embracing him by faith, they and their children holding this foundation, should erect vnto thee a temple of liuing stones, holy, and stedfast for euer, for the sanctification of thy name, and the blessednesse of thy elect. And these are they (O Lord) who first in the time of the Patriarks, then vnder the law, and lastly, vnder the gospel, beleeued thy word, worshipping thee according to the same, in certaine mysteries of religion,

in

in all places, whither it pleaſed thee to call, gather and ſanctifie them, by the remiſſion of their ſinnes, in the blood of thy ſonne, regenerating them to euery good worke, by thy holy ſpirit,& of the ſame grace, giuing them from age to age diuerſe viſible ſignes for ſacraments in thy Church; ſo indeede ſhe is thy houſe, and the pallace of thy glory, where thy truth is lodged, which ſhee vpholdeth and aduaunceth by her

holy

holy ministery; preser-
uing it also that it should
not fall into decay, and
that the remembrance
thereof should not bee
lost from among men.
Whereof likewise pro-
ceedeth the stabilitie of
the Church, which the
endeuours of Sathan can-
not shake, because the
foundation of her faith
& doctrine is grounded
vpon the true, and im-
mooueable rocke, euen
the pure confession of
the name of Christ. I do
therefore beseech thee,

my

my God, inaſmuch as thy mercy and goodnes hath brought me in, and hetherto held me vp, in this manſion houſe of thy graces, that thou wilt vouchſafe more & more to illuminate my hart & minde, to make me ſee and meditate vpon the ſpirituall magnificence of this thy habitation, to the end that the ſacred porches thereof may bee all my loue, and the only delight of my eyes, & her canticles the ſole harmony of my eares: and

that I may ſo affectionate my ſelfe to her celeſtiall beauty and riches, that I may hold one day in thy Church more deere, then a thouſand elſewhere. That this ſo ſweet company, I ſay, of thee (O our Father) of thy Sonne our redeemer, of the holy-ghoſt our comforter, of ſo many thouſands of Angels, & of elect, which liued here beneath in the viſible kingdome of thy glory, and by infinite wonders in the Communion of

ſaints, may be my whole deſire, and the ſole ſubiect of my delights, that I may neuer depart therfrom, notwithſtanding whatſoeuer aſſaults and temptations I am to endure according to the condition of the militant Church, and vnder this her gallant poeſie (*To beleeue, to doe well, and to ſuffer affliction*) ſith that namely there is not any ſuch miſhap, or ſo much to be feared, as to be out of this holie Temple, wherein onely abideth

all light, truth, ſaluation, and life: and in all other places, darkeneſſe, lying, ſhipwracke, and death, haue their dwelling. For ſo through thy grace, O my God, praying and meditating, I ſhall ſpend my dayes in ioy, expecting, in peace, my laſt hower, to participate in the triumph of the ſame Church aboue, and to liue eternally in thy reſt, Amen.

The

The ninth Prayer,

For the obtaining of the efficacie of holy Baptiſme.

Ieſus comming to his Diſciples, ſpake vnto them ſaying: All power is giuen vnto me both in heauen & in earth. Goe yee therefore, and teach all nations, Baptizing them, in the name of the Father, and of the Son, and of the Holy-ghoſt, and teaching them to obſerue all that I haue commaunded you. Mat. 28.

Maister Bezaes

O Eternall God, only good, & wise, thou hast vouchsafed by thy Sonne, that great prophet, to teach vs, that whosoeuer is not borne of water and the spirite, cannot enter into thy kingdome; and that flesh and blood are not capable of the sight of thy glorie. Thou, O Lord, art essentially holinesse and righteousnes. How then can vncleanenesse, and iniustice approach neere

neere vnto thee? So it is that wee are by our nature corrupted, and by ſinne polluted, wherby the Sentence of death, both firſt and ſecond, hath ouertaken all men; howbeit, of thy infinite mercy, thou haſt vouchſafed to ſaue from a gulph of miſeries, thoſe that in thy vnſearchable counſaile are predeſtinate to life, redeeming them from hell, and making them to bee borne againe in Ieſus Chriſt, thy eternall woorde, by

the which thou haddeſt
firſt giuen them beeing.
And theſe are they that
are borne of water and
the ſpirit into thy church
through the efficacie of
the ſacred myſteries of
thy grace, & ſpecially of
holie Baptiſme; that be-
ing clothed anew in the
nature and righteouſnes
of Chriſt their Sauiour,
they may become new
creatures, pure and preti-
ous before thee. Nowe
through thy great mercy
(O my God) I haue, in
thy holy Temple, recei-
ued

ued this ſacred pledge of thy couenant, and of our new birth in thy name, and in the name of thy Sonne, and of the Holy-ghoſt, according to thy ordinance, as it hath pleaſed thee in the renewing of thy Church, by the preaching of the Goſpel, to manifeſt thy ſelfe farre more cleerely in three perſons of thy deitie, then vnder the figures and ſhadowes of the Law. For in Chriſt, repleniſhed with grace and trueth, thou haſt

made thy ſelfe viſible, who hath reuealed himſelfe, and the Holy Ghoſt alſo, by plentifully ſpreading the beames of his glory vpon vs, through the brightneſſe of his works, altogether diuine and miraculous. Wee cannot ſo much as apprehend the vertue and efficacy of the ſacrament of baptiſme, vnleſſe wee begin by the meditation of thy free mercie in thy Sonne, and ſo doe proceede in the contemplation of him, performing his

his office, euen ſo farre forth, as to die for vs: and with him wee doe conioyne the Holy-Ghoſt, through whome Chriſt dooth waſh vs in his blood, regenerateth vs, and maketh vs partakers of all his benefits. This, O Lord, I knowe by thy word, that like as the ſacrament of baptiſme is vnto mee a certaine earneſt penie of my ſaluation: ſo muſt it in my own conſcience, and before men, be vnto mee a perpetuall teſtimonie of my faith

faith and of my hope. So onely dooth this ſacrament obtaine his perfection and fulnes, namely, when that ſhadowed in the waſhing of my body with the ſigne of water, is effectually wrought within my ſoule, throughout the whole courſe of my life. For in like manner was the ſhadow of the couenant fulfilled, in cutting awaie the fore-skinne from the Children of *Iſrael*, when by the circumciſion of their harts, they

they became carefull to walke in the ſtatutes of Gods Lawe. I beſeech thee therefore, O my God, as I carrie in my forehead the holy marke of Chriſtians, ſo vouchſafe, with thy finger, to graue in my hart this diuine Character, to the ende that I may euermore beare and bring forth ſuch fruite and effects, as may be acceptable in thy ſight, and profitable to my ſelfe; that as my Lord Ieſus, by his ſpirite working in mee,

washeth away my sinnes and regenerateth my soule, so I may likewise, by the efficacie of his owne vertue, and receiuing from him, grace, perseuere in the faith of my Baptisme, readie to euery good worke. And that as I was baptised into his death, so likewise to be buried with him, by being dead vnto sin, so that I may bee grafted with him to the similitude of his resurrection in glory, liuing no longer to sinne, but to righteous-

teouſnes, whereby thy name, O eternall God, may be ſanctified, and I crowned in my latter day with the crowne of immortalitie amongeſt the company of thy bleſſed ones. So be it.

The tenth Prayer,

¶ For the Communion in the holy Euchariſt.

Maister Bezaes

Ieſus tooke bread, and when he had giuen thanks, he brake it, and gaue it to his diſciples and ſaid; Take, eate, this is my body. Then taking the cup, and giuing thankes, hee gaue it them, ſaying, Drinke yee all, for this is my blood, the blood of the Newe Teſtament, which is ſhed for many to the remiſsion of ſinnes. Ma. 26.

ALmightie & euerlaſting god, according to thy loue and in-

infinite goodneſſe, it hath pleſaed thee, that not onely to redeeme vs from ſinne, from death, and from hell, and in all points to make vs bleſſed, thy onely ſonne (the brightneſſe and fulneſſe of thy glory) ſhould take vpon him humane fleſh, and after hee had taught vs the way to heauen, ſhould die vppon the croſſe, for the accompliſhment of his office, but alſo that this great benefite might ſtill bee preſent to our perpetuall com-

Maister Bezaes

Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue it to his disciples and said; Take, eate, this is my body. Then taking the cup, and giuing thankes, hee gaue it them, saying, Drinke yee all, for this is my blood, the blood of the Newe Testament, which is shed for many to the remission of sinnes. Ma. 26.

ALmightie & euerlasting god, according to thy loue and in-

infinite goodneſſe, it hath pleſaed thee, that not onely to redeeme vs from ſinne, from death, and from hell, and in all points to make vs bleſſed, thy onely ſonne (the brightneſſe and fulneſſe of thy glory) ſhould take vpon him humane fleſh, and after hee had taught vs the way to heauen, ſhould die vppon the croſſe, for the accompliſhment of his office, but alſo that this great benefite might ſtill bee preſent to our perpetuall com-

comfort, and for the encreaſe and ſupport of our faith, that his body riſen againe in glory for our righteouſneſſe and perfection, aſcended into heauen, and ſitting at thy right hand, ſhould alſo bee communicated vnto vs here beneath in thy Church, in the myſtery of the Euchariſt, to bee our foode and nouriſhment vnto holy and eternall life. Thus is there ſealed in our hearts that promiſe that hee hath made vnto vs in the goſpel,

pel, that hee will, at all times, make vs partakers of his fleſh and of his blood, and in this Communion giue vnto vs the true and ſound foode of our ſoules, that in him (who is the liuing bread, diſcended from heauen) wee may obtaine our peace and felicitie. O mightie prouidence of the Lord, who called vs to communicate in his body before his death, to the end to ſhew vs, that by death he ſhould not be deſtroyed, and that he would

would neuer leaue his Church; O what a refreshing is this, in this our earthly pilgrimage, and what a delicious banquet, in the bread and wine, consecrated by the word of Christ, to eate his glorious flesh, and to drinke his precious blood: when by faith in his promises, and by the vertue of his holy spirit, hauing our hearts cleansed and lifted vp on high, his life, together with all his graces and blessings is made ours! O in-

infinite bleſſed is that flocke that hath ſo liberal a ſhepheard, that will noriſh it with his bloud, to the end it may liue in him, and of him, free from all languiſhing and miſerie! O what a comfort is it in this vally of teares, to finde meanes to feede vpon ſuch food as will not periſh, but reioyce all our ſences, and make vs to liue eternally! For ſo and with ſuch efficacie (O Lord) doe wee communicate in the bodie of thy Sonne crucified

ed and risen againe, and in his bloud shed for the washing of our soules, when at his holie Table the sacred signes are, by his ordinance, deliuered vnto vs, and that we doe receiue them as hee hath commanded, expecting that aboue in heauen without any exterior meanes, we may eate this bread of life, and drinke this sweete drinke in the company of the Angels, & of all the blessed, then at the ful inioying of our vnion with thee, O great God,

God, and the ioy of our beatitude accompliſhed. O moſt deſired daie, wherein we ſhall be fed and ſatisfied with this celeſtiall bread, that we may neuer die, nor thirſt againe in this newe life, where thou, O eternall God, ſhalt bee wholy in vs. Oh happie are wee already, who already in Chriſt, in the communion of the faithfull, do taſte the ſweetnes of this celeſtiall banquet, wherin we ſhall ſee thee, and face to face contemplate

Fa-

[Father, Word, Spirit] one only and true God, beeing filled with thy glory in endleſſe peace. To the end therfore that according to thy Commaundement, O Lord, I may worthily preſent my ſelf to this holy banquet of ſacred foode, which the Angelles doe admire, and honour, which alſo thou doſt not communicate but to thy fleſh, I beſeech thee giue mee grace well to diſcerne the bodie of my Sauiour, in trying my ſelfe

ſelfe according to his word, ſo as my hart may be cleanſed from ſinne, and vncleaneneſſe, and repleniſhed with thy loue, and with euery other ſpirituall vertue, to the end, that euen this day, harbouring therein this great King of heauen, I may encreaſe in the faith and hope of my ſaluation, by his holines and righteouſneſſe. I haue repoſed al my confidence in thy mercy, I neither ſeeke nor hope for any good or grace,

but from thee (my God) and in thy sonne, and for his sake, I doe desire in my place, with simplicitie, to celebrate the remembrance of his death in the holy church to the glory of thy name, and the peace of my soule. I renounce the deadworkes of the flesh, and the lusts thereof, I doe put off all enmitie and malice, with a good intent to embrace the liuely workes of the spirit, and to dwell in loue and charitie with my neigh-

neighbours, I do beleiue in the promiſes that Chriſt (the infallible truth) hath pronounced with his owne mouth; That at his holy table, he will truely make me partaker of his body and blood, to the end I may poſſeſſe him wholy, and in ſuch ſorte, that being made fleſh of his fleſh, and bone of his bone, he may liue in mee, aad I in him for euer. Helpe O Lord the weakeneſſe of my faith, ſupport mee in my infirmity, and in that

desire which thou giuest me, to profit in the sound knowledge of thy mysteries, and in the practise of the pathes of thy kingdome, conioyne vnto the same desire, the performaunce of the deede. For it is onely by the vertue of thy spirit, in sinceritie of heart, that I shall this day receiue from the same Iesus, the effect of his word, in participating truely in his new and eternall testament, the couenant of grace, so to persеuer in this

this bleſſed ſocietie of his Bodie, that from him I may inceſſantly gather ſtrength and life, and vnited with him, I may alſo attaine to bee one with thee (my Creator.) Grant mee therefore, that in this maner I may, with thy Church, celebrate the moſt holy remembrance of our Lord, and of the worke of our redemption, to the end, that ſo receuing this great ſacrament of his body, with a newe augmentation in all hea-

uenlie grace, with ſo much the greater confidence I may againe call vpon thee my God, and my Father, and more & more glorifie my ſelfe in thy mercies. So be it.

The eleuenth Prayer,

For thankſgiuing after the Communion.

And

And when they had ſung a Pſalme, they went out vnto the Mount of Oliues. Mat. 26.

O Lorde, my God, & my Father, euen from the bottome of my heart, and with all my ſoule, I yeelde thee praiſe and thankes, for that it hath pleaſed thee to enlarge ſo great a benefite to mee miſerable ſinner, as to haue drawn,

and receiued mee into the ſacred Communion of thy ſon Ieſus Chriſt my ſauiour. The heauen of heauens are not able to comprehend him, yet doth he ſo farre honour vs, as to vouchſafe to communicate with vs, yea euen to enter into vs (poore wormes of the earth.) For ſuch was thy good pleaſure, (O Lord) to deliuer him once to the death, for the redemption of thy elect; and as to euery one of them, ſo doeſt thou this day

day giue him to mee, to be my ſoode and ſpirituall ſuſtenance, that I may liue of him, and in him, bleſſed both in body & ſoule eternally. I beſeech thee therefore, O merciſull Father, ſo to bleſſe in me, this holy and myſticall action, that my vnworthineſſe make it not vnprofitable vnto me, & that the pretious bloud of thy ſonne, bee not in vaine ſhed for mee, and offered me to drinke: but that waſhed in the ſame, and cleanſed from

my ſinnes, I may obtain that iuſtification, and holines, that beſeemeth thy children, who haue this moſt holy one to be their hoſte, and head, & thy ſpirit for their light. Let me not be ſo wretched, as to abuſe theſe ſacred meates, which thou doſt communicate to thy houſhold of faith onely; the prouiſion whereof coſt thy welbeloued ſon Ieſus ſo deere. Rather (my God) grant that in true efficacie I may participate in this ſacra-

ſacrament of his body to encreaſe in faith & loue, and all other thy gifts, that I may neuer abandon thy holy couenant. Alas! whither ſhould I go but to thee, the fountaine of eternall life, by Chriſt, who is the fulnes thereof, and by whom it runneth into vs? Caſt from me all carnall cogitations and delights, and all theſe earthly baites, which turne to gall and corruption, becauſe I haue in my bowels an incorruptible foode, more

ſwee

ſweeter then honny, the bread of Angels, the bread of heauen, the bread of life, which without any ſacrament wee ſhall feede on aboue, without ende; where Chriſt, according to his promiſe, ſhall, with vs, drinke the fruite of the new vine, yeelding vppe vnto thee, the kingdome, O eternal God, that thou maiſt be all in all. I doe therefore reſigne my ſelf into thy hands, and vnder thy conduct, that I may runne my race in

ioy,

ioy, and a good conſci-
ence before thy face, aud
before men: And that I
may departe in peace,
when my houre is come
becauſe Chriſt is my life.
To thy name therefore,
(O almighty Creator)
to thee Redeemer of the
elect, to thee Comforter
of the faithfull, who by
thy ſecret vertue doeſt
worke this vnſpeakeable
and miraculous coniun-
ction of our ſoules with
the body of the Lord.
To thee Trinity (Father,
Word, Spirit) one only

and

Maister Bezaes
and true God, be all honour and glory. *Amen.*

The twelfth Praier,

To obtaine the gift of Faith.

The law was our schoolmaister, to bring vs to Christ, that wee might bee iustified by faith. Abraham *beleeued in God, and it was imputed to him for righteousnesse: Yee all are*

the

the children of God by the faith that is in Ieſus Chriſt Galath. 3. Rom. 4.

LMightie and eternal god, it hath pleaſed thee in thy vnſearchable counſaile, for a time, to giue vnto men, the Lawe, to the end to guide them to Ieſus Chriſt, vnder a ſchoolehouſe of figures and ſhadows, euen thoſe whom thou of thy grace haſt called into the faith

of

of this promiſed Sauior, to obtaine in him their iuſtification and ſaluation. And when in the fulneſſe of time hee appeared vnto vs, clothed in our nature, for the accompliſhing of thy great and precious promiſes, this iuſtification of thy elect was fully reuealed & made ours, by beleefe in his Goſpel. But, O Lord, thou dooſt well know, and euery man in himſelfe feeleth, the incredulitie, and weaknes of man, who being but earth,

earth, and fleſh, cannot climbe vp into heauen, and to the ſpirit of life, ſo to confeſſe and apprehend theſe deepe myſteries of thy loue. And indeed it is an ancient and common complaint of thy Prophets and Apoſtles, who manie times haue ſaid as much (O Lord who hath beliued our preaching?) Alſo there be ſo many impoſtures in the worlde, ſo many dreames, ſo many inuentions; yea which is more, ſo many aſſaults,

ſo

so many snares, and so ordinary miseries that shake the best: To bee briefe, so great is the vanitie, ignorance, and infirmitie of our nature, that if thou (O most mercifull God) worke not that in vs, which thou commaundest vs to doe, if thou doost not teach vs that wee may knowe, if thou doost not conuert vs, that wee may cleaue to thy worde, if thou dost not giue vs to thy Sonne, that hee may keepe vs thine, if hee bring

bring vs not cloathed in his righteouſneſſe to the throne of thy grace, and if thy ſpirite leadeth vs not in the paths of thy Kingdome, holding vs faſt in the effects of his gifts, vppon the way of thy trueth, wee cannot harken to this voyce of the ſhepheard of our ſoules, neither in our harts conceiue ſuch and ſo liuely a Faith, that all vncertainty might be baniſhed, and the ſame ſealed with his owne efficacie: much leſſe can

wee

we feele the peace and ioy that true faith bringeth with it. For that cause, (O Lord,) in thy loue hast thou promised to poure vpon thy children and seruants this spirite of thy strength, light, mercy, and perfection, to forme in their heartes this thy singular gift, which vnto vs, is a substance of the things that wee hope for, and a demonstration of those that wee see not. By this so holy and necessarie an ornament of the faith

ful,

full, wee doe in all aſſurance, crie vnto thee, [*Abba, Father,*] and in our conſciences feele, that wee are at peace with thy maieſty, throgh Chriſt, beeing iuſtified in his blood, that wee may liue religiouſly and holily according to his worde. I doe therefore beſeech thee, my GOD, to accompliſh, in my ſoule, theſe great effects of thy loue, newe cloathing me with the light and vertue of thy holie ſpirit, that after the meaſure

ſure of the gift thereof, I may be able, with a true and liuely faith, to penetrate into the ſecret of my calling, and to that end, vouchſafe ſo to augment in mee this faith, that by the degrees of the perfection thereof, it may appeare in all her fruites, cauſing mee to worſhip, inuocate, and ſerue thee according as thou commandeſt, that my vnderſtanding may be withdrawne from the ſeduction of errour, and my wil from carnal con-

cu-

cupiſcence, alſo that my hart may infinitely bee comforted with the feeling of this, that by chriſt I am reconciled to thee to holineſſe of life, and eternal beatitude: ſo that dayly encreaſing in this all ſpiritual vertue, I may attaine to ſome portion of thy Soueraigne wiſedome, and perfect righteouſneſſe, to the ende, that when my ſoule ſhall forſake this fleſhly habitation, the ſame faith may be as wings to tranſport it into thy boſome,

to

to the celestial rest of the Angels and Saints, there to possesse the fulnes of her peace, and of all ioy. So be it.

The thirteenth Prayer.

To demaund the vertue of hope.

God, by his great mercy, hath regenerated vs to a liuely hope, by the resurrection of Iesus Christ from the

the dead. To the end, that being iuſtified by his grace, we ſhould be made heires according to the hope of eternall life, which hope maketh vs not aſhamed. 1 Pet. 1. Tim. 3. Rom. 5.

GOD, all good and wiſe, it hath pleaſed thee, by certaine meanes, & proceedings, to work in thy elect, regeneration neceſſary for their ſaluation, whereby they do in

themſelues feele the old *Adam* to die with his luſts, and the newe man to encreaſe in the deſires of righteouſneſſe, when the Holi-ghoſt euen this day plucketh out of their hearts, vice, and inſteade thereof, planteth vertue, making it to bring forth fruite, furthering therby daily, the rooting out of ſin, and encreaſe of the gifts of thy grace. I beſeech thee (O Lorde) that as it hath pleaſed thee, freely to iuſtifie me by the ſingular gift of faith

faith in our Sauiour Ieſus Chriſt, granting me peace with thy Maieſtie through his ſacrifice: ſo thou wouldſt vouchſafe to illuminate the eyes of my ſoule, as to make mee knowe, to the ſanctification of thy name, what the hope of thoſe is, whome thou haſt called to the incorruptible inheritance of thy glorie. Graunt (my God) that my thoughts may be repleniſhed and contented with this ſtedfaſt hope in thy loue, which thou

offereſt vnto vs in the goſpel, with this holie deſire, I ſay, ſupported with an aſſured expectation one day, and for euer to obtaine the celeſtial riches, which thou haſt graunted mee to beleeue, which no eie hath ſeen, no eare hath heard, nor no vnderſtanding hath comprehended: namely, that I may be able to behold thy countenance and liue, to participate without ende, thy kingdome aboue, to enioy there the ſocietie

of

of the angels, to be there a fellow heire, with the glorified ſpirits: Finaly, there to bee fully vnited vnto Chriſt, & by him, to thee, O Father, the fountaine of eternal life, and ſo to poſſeſſe the ſoueraigne good eternaly. Let this holie meditation, and the hope to enioy that full and perfect contentment, ſo occupy my ſenſes, that it may be my thought, my pleaſure, my labour, my habitation, and my moſt ordinary vacation. Alſo

that all the cares of the world, and the affections of my flesh, which might diuert mee from so christian a resolution, may giue place to this spirituall vertue, the anker wher of resteth in heauen, that it may lodge wholy and for euer in the secret of my heart; sith it is verie true that it will yeeld as certainely his solide and sole good, in fulnesse of time, as if already I did possesse it, vniting mee vnto thee, (O Lord) by the holy misteries of thy grace.

grace. Alſo thou art the beginning and the ende of our hope of eternall life, becauſe thy loue is powred vpon vs by the Holighoſt, whom thou haſt giuen vs, and thy Sonne Ieſus is the mean and fulneſſe, according as in him doth remaine all that is beautifull, delectable, peaceable, rich, permanent, and glorious aboue in Heauen, which thou haſt promiſed vs. Of which treaſure of ineſtimable valew, thou doeſt thus e-

uen already graunt mee the vse, by the effects of thy diuine vertues, which make mee to pierce through the heauens with my imagination, and to establish my soule in thy peace, as if in my bosome I kept the full fruit of thy promise, and did alreadie liue there aboue in like estate as the Angells. For (O eternall God) thy mercy is vpon me, as I doe trust in thee. And therfore, albeit I creepe here vp and downe, through ma-

manie infirmities; Yet will I in patience abide the appearing of thy glorie in the daie of the comming of thy Sonne, to iudge the quicke and the dead, as being thorowly aſſured, through thy grace, in the end of my courſe, to obtain the diadem wherewith thou crowneſt thine; and at the laſt day, and euer in my fleſh, to behold that great Sauiour of the elect, who liueth with thee and the Holyghoſt one god eternally *Amen.*

The fourteenth Prayer,

To obtaine the vertue of Loue.

God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. The end of the Law is loue out of a pure heart, and a good conscience, and faith vnfained. 1. Ioh. 4. 1. Tim. 1.

Eternall, who art al loue, and who according to the infinite

finite vertue thereof haſt
loued vs before we wer,
as alſo ſince the time that
wee were thy enemies,
vnthankefull ſinners; ad-
iudged to death, and to
the paines of hell, thou
haſt, I ſay, freely ſo loued
vs, that thou haſt giuen
thy onely ſonne to the
world, to redeeme vs,
with the price of his
blood, and for vs to pur-
chaſe righteouſneſſe, and
a bleſſed life. This being
ſo, O Lord, the original
and fountaine of loue,
make it with efficacy &
refle-

reflection to ſhine into al places, whither the knowledge of thy grace ſhall come; likewiſe, that where thou doeſt more neerely communicate thy ſelfe, by making the flames of thy loue to bee more liuely felt, graunt alſo, that there by the effects of thy ſpirit, the greater loue towardes thee may appeare. I beſeech thee make mee more and more to meditate and comprehend this thy admirable loue, that I may accordingly frame

frame my ſelfe, to that loue thou requirſt of thy children, & truely faithfull, which is alſo the end of the whole law, and precepts of the goſpell: So that in pureneſſe of heart, with an vpright conſcience, and with a true and liuely faith, I may attaine to the knowledge of thy truth and will, to the end, in all, & through al, to obey thee with a quiet conſcience, the ſame being the chiefeſt, the higheſt, and the moſt perfect degree of loue,

loue, that we can testifie vnto thee (O our God) and that which leadeth vs to the perfection of Christian life, which of mortall men maketh vs as it were Angels, which albeit wee liue vppon earth, maketh vs Cittizens of heauen: to bee briefe, it is that which in the secret of our hearts, giueth vs a sweet feeling of thy peace, which surmounteth all the reason of our vnderstanding. That also thereby I may learne, that there is none

that can loue thee perfectly, vntill he hath bin preuented by the ſweetneſſe of thy vnmeaſurable loue, and kindled with the flame. That we loue thee; becauſe thou firſt louedſt vs, & like as alſo through thy grace thou makeſt thy ſelfe & thy benefites knowne vnto vs. The more therefore that wee finde our ſelues diſpoſed to loue thee, the more ſhuld we beleeue that thou makeſt thy ſelfe to be felt in the inwarde partes of our ſoules,

ſoules, to bee our God and our Father, and that therefore wee haue the greater cauſe to confirme and comfort our ſelues in the loue that thou beareſt vs. O Lord make me alſo to vnderſtand, that as Chriſtian charitie doth eſpecially regard and looke vppon thy holy deitie (Father, Son, and Holy-ghoſt) one onely God, that we may loue thee with our whole hearts, mindes, and ſtrengths: ſo hath ſhee a like regard to her neigh-

neighbour, that in thee, and for thy ſake, becauſe he beareth thy image, we may loue him as our ſelues: for in theſe conioyned and reciprocall things alſo Chriſt teacheth vs the bond of perfection, euen that wee ſhall indeede be his diſciples, if we loue one another, becauſe he ſo ſhal fullfill his loue in our hearts. But being, O Lord, very true, that the faith which thou giueſt vs doth ſingularly vnite thy familie together,

graunt

graunt me the ſpirite of loue, which leading me to doe well to all men, doth teach me principally to loue the houſhold of thy Church, that I may with a ready will, yeelde them all helpe in their neceſſities. In aſmuch alſo as our redeemer (the perfect pattern of charitie) hath loued his enemies, procuring them good for euill, and bleſſing for iniurie, I beſeech thee, my GOD, giue me grace, to extend my loue to thoſe that hate

hate mee, that without hypocriſie, or vaine glory, I may, to my power, help forward their good and ſaluation. And ſo that I may beare an vpright and lowly heart to all men, whereby all the faithfull may be edefied and comforted; and others, ſeeing my good works, rather thine than mine, may be conſtraind to glorifie thee, *O our father which art in heauen. &c.*

The

The fifteenth Prayer,

That we may well vse afflictions.

If any man will follow me, let him forsake himselfe, and take vp his crosse and follow me. By manie tribulations wee must enter into the Kingdome of heauen. Hee chastizeth him whom he loueth, and scourgeth euerie childe that hee receiueth. Mat. 16. Act. 14. Heb. 12.

O Lord, my God and my father, I learne in thy worde that none be true Diſciples of Ieſus Chriſt, but they that followe his ſteppes, wherof he hath deliuered vs a ſure marke in theſe two chief points (the renouncing of our ſelues, and the voluntarie enduring of the croſſe.) For naturallie we are inueagled, with a diſorderly loue to our ſelues,

ſelues, and doe preſume too much of our owne perſons. It is therefore neceſſarie for vs to renounce our own nature and reaſon, and to abandon our owne affections, to ſuffer thee & thy loue (O our God) to liue & raigne in vs. Then muſt we proceede to the other point, that is, cheerefully to beare out the afflictions and miſeries of this life, wherein it pleaſeth thee eſpecially to exerciſe thine, vpon diuerſe good conſiderations,

tions, namely to make them conformeable to the image of thy Sonne, to the end, that ſuffering with him, they may alſo raigne in his glory. For it is very true, that al men by ſinne, doe eate the fruites of the earth in labour, and bread in the ſweate of their browes: that they all liue in a ſea, toſſed with many ſtormes, & croſſed with many anguiſhes. But all haue not the gift of thy ſpirit, to learne by his doctrine, that the bread

of

of affliction doeth nouriſh and ſtrengthen the faithfull ſoule, that the cup of bitterneſſe is therunto a ſweet and wholeſome drinke, and all tribulation a ſpirituall medecine, to purge it from the leauen of ſinne, and ſo to forme euery true Chriſtian to godlineſſe and holineſſe of life. For indeede the ſundry temptations thy Children do eudure, are not properly a puniſhment for ſinne, but profitable corrections of thy hand,

to

to make the triall of their faith to redound to their commendation & profit that their hope may encreaſe in the expectation of the beatitude to come, that their loue may kindle, through the Fatherly care that thou takeſt of them, in holding them vnder the bridle of thy diſcipline, and that they may bee the more pricked forward to pray vnto thee feruently, and more and more to reuerence thy power. But principally that they

comfort themselues in this lesson of the Apostle (that the easie afflictions of thine, which doe but euen passe ouer them, do bring forth an eternall weight of most excellent glorie.) True it is, that by the miseries of this world, the outward man declineth, but on the other side, the inwarde man reneweth himselfe with grace in the goods of the soule, so long vntill by degree hee be accomplished and obtaine his perfection. So that

if our bodies doe languiſh, our ſoules doe quicken, if wee ſuſtaine loſſe of terreſtiall things, thou (O Lord) doſt preſent vnto vs thy Kingdome of heauen; and if this affliction befall, that any man put vs to death, he doth but haſten our paſſage to the true eternall and bleſſed being. I beſeech thee therefore (O mercifull Father) to giue mee grace to acknowledge, and well to taſte ſo many ſweete and profitable fruits, as theſe

thy Fatherly corrections doe bring with them: constantly meditating, that the eyes of those that looke vnto thee in a christian hope, doe neuer faile, that their expectation hath not confounded them, that the number of thy consolations haue surmounted their sorrowes: and that the end of thy visitation hath alwayes beene profitable and happy vnto them. For thou delightest in mercy, and thy compassion is vppon all those

thoſe that call vpon thee in their diſtreſſe. Let therefore the inuocation of thy name be vnto me a ſtrong tower, to defend me againſt all feare, and temptation, as being aſſured that hauing repoſed my confidence in thy grace which is purchaſed for mee in Chriſt, I ſhall, in my neceſſitie, find thy fauorable hand, by thy vertue to ouercome all the enemies of my peace. But eſpecially graunt, O Lord, that I may attaine to this rea-

ſon of true wiſedome, alwayes to bee content with thy will, the ſoueraigne and iuſt cauſe of all things; namely, in that it pleaſeth thee, that the liuery of thy houſhold ſhould conſiſt in carying their croſſe after thy ſon, to the end, that I ſhould neuer but be ſeaſoned to drinke the wholeſome myrrhe which purgeth the ſoule from the luſts of the fleſh, and repleniſheth the ſame with the deſires of eternall life. Alſo that I learn in what-

ſo-

ſoeuer my eſtate, cheerefully to ſubmit my ſelfe to the conduct of thy prouidence, as beeing well aſſured, that whatſoeuer I ſuffer, all the croſſes of my life ſhall be vnto me ſo many bleſſings & helpes from thee my Father, to make me goe the right way into thy kingdome, and increaſe vnto me the price of glory in the ſame. For it is very true, that euery one ſhall freely receiue his reward according to the burthen that hee hath

borne here below. Amen.

The sixteenth Prayer,

For obtaining the Vertue of Patience.

All things written, are for our learning, that we, through patience and comfort of the scriptures, might haue hope, patient in tribulation, perseuering in praier. Rom. 4. & 12.

O GOD of pacience, and of all conſolation, the iuſt diſpencer both of calamities and benefits, and that all to one end, euermore happie to thoſe whom thou loueſt in thy eternall ſonne, our Lord Ieſus Chriſt, as there is nothing in thy worde, but ſerueth to our learning, and to the guiding of our temporall life, as a meanes to obtaine the poſſeſſion of heauenly

ioyes: ſo doeth it principally inſiſt in this, to lift vp our heartes to an earneſt meditation, and firme expectation of eternall life, ſtanding vs in ſteede, in regard of the ſame, among the thorns of this worlde, to the attaining of a conſtant patience, and therein confirming vs by holie conſolations, to the ende, that hauing doone thy will, O Lorde, we may reape thy promiſe. This vertue therefore is the firme piller of our hope,

and

and which teacheth vs, not to loue the things of the earth, as any felicity, but conſtantlie to looke vp into heauen, where our peace and ioy dooth remaine. But becauſe the effect of ſo holy a reſolution doeth far ſurmount our owne forces: I beſeech thee, (my God) to graunt me this true patience of the faithfull, which is ſo neceſſary for me, namely with a meek and moderate heart, to beare all aduerſitie, alſo that I may learn to humble

ble the pride of my nature, which otherwise is excessiue, and not to be tamed, that so I may acknowledge and knowe howe to contemne the vanitie of the flesh his reasoning, which together with the lusts therof is with sweete and delicate thinges nourished vnto death: and that contrariwise I may affectionate, and strengthen my selfe with goodlie meditations of the spirit, which sustaine themselues with hard and sharpe

ſharpe things, to a holie and heauenly life. That going forwarde, I may reioyce and take comfort in theſe ſacred oracles: That affliction in the houſe of the righteous, is a ſecret mercie which thou giueſt him, as proſperitie with the wicked is a hidden indignation of thy countenance: That the preſent ſorrow of thy Children, is vnto them the watch of ſome future ioy at hand, and that at all aduentures, the laſt of their

moſt

most painefull dayes, is the first of their eternall rest, in the second life. If therfore I beare any sicknesse, or other miserie in my flesh, let it bee borne with patience, as knowing very wel, that the reward of sinne is death, and the sorrows and distemperatures of the bodie are the heraults, and necessary fore-runners, euen acceptable to all true faithfull people, because they call and dispose them to departe from labour to rest, from

a mortall eſtate, to immortalitie of life. If I haue but fewe of theſe goods and vaine honors of the world, that doe ſo vex worldly men, I doe liue in the greater content, not ſubiect to their enuie, but taking comfort in the true and only goods of theſoule, whereof, O Lord, thou art the liberall giuer, as alſo of grace, to thoſe that are thine, becauſe thou art their Father. O Lorde our Redeemer, if I looſe ſome of my friends, euen

of

of those that are very neere me; yet can I take it peaceably, because their felicitie is hastened, in that they departe in Christ, and that I can loose, neither thee, nor the consolation of thy spirit, for that I shal soon after follow them into heauen, whereby I shall therefore bee the rather mooued to giue thee thankes for the time that thy goodnesse hath giuen mee to enioy their presence to the comfort of my life, and not as it were

were by a certaine kinde of ingratitude towards both thee and them, mourne for their ioy and felicitie. In all other forrowes and griefes that ſhould leſſe trouble vs, giue me grace, my Lord, that I be not mooued to bitterneſſe or anger, but that with a quiet minde, I may beare al, and tread vnder feete the thornes of my life, as being aſſured in the end, to finde both the coſts, and reward. To the ſame end alſo touch my heart earneſtly

neſſly with the feeling of thy benefits, namely, of thoſe which thou haſt liberally granted vs, for the neceſſities of this life, leſt, as an ingrateful wretch I ſhould forget them, after the maner of carnall men that are neuer content with thy benefites, but doe enioy them without any acknowledgement, and which is more, are ready to complain if they haue not all their vanities at a wiſh: yea which is worſt of all, when they haue of-

often eaten at the table of thy Sonne, doe lift vp their heele againſt him, wherein they are worſe then beaſts, that doe acknowledge thoſe that feede and dreſſe them, and doe humble themſelues in their preſence. O moſt mightie GOD, deliuer mee from the counſell of theſe wicked ones and hypocrites, and let mee not ſit vpon the ſeate of theſe ſcorners, with whom godlineſſe is folly, and the equitie of thy law but a ſporte.

But

But whether I walke, or ſtand ſtil, whether I do, or ſuffer, grant, O Lord, that I may alwaies walke as in thy preſence, to the glory of thy holy name, and that my ſoule may take counſaile, and be ſatisfied in thy righteouſneſſe, whilſt in all patience I waite for my deliuerance from all paine, and the perfection of my felicity, at my departure from this carnall habitation, when according to thy promiſe I ſhall be receiued into thy kingdome,

dome, in the company of the Angels & Saints, there to behold thy glory eternally. So be it.

The ſeuenteenth Praier,

For the good vſage of mans life.

Thus ſayeth the Lord, let not the wiſeman boaſt of his wiſedome, neither the ſtrong man of his ſtrength, neither the rich man of his riches: but let him that boa-

boasteth, doe it because hee hath vnderstanding, and knoweth me, that I am the Lorde who shewe mercie, iudgement and iustice vpon the earth. Ieremie. 9.

O Lord, great & wonderfull in thy works, thou in thy wisedome hast made and ordained them all; whereupon the heauens, without speaking do declare thy glory, and the earth is full of thy riches. But

es-

eſpecially vppon man haſt thou powred forth thy moſt aboundaunt treaſures, in that thou haſt created him to thy likeneſſe, excellent in all good things, and eſtabliſhed him the poſſeſſer of the world, Lord of all other creatures, the mirror of thy wiſedome, the beames of thy light, the pattern of thy goodnes, and the moſt noble inſtrument of the ſanctification of thy name: therefore haſt thou endued him with an immortall

ſpirit, capable of reaſon, to the end, I ſay, that in beholding here beneath the exquiſite workes of thy handes, and vſing them without interruption, hee might knowe, loue, feare, and honour thee as his father and benefactor. Yea cleaue vnto thee for euer, vſing his life according to the principall end thereof. True it is, that by originall ſinne wee are all fallen from the moſt ſingular qualities, neceſſarie for the holding of our right

courſe

courſe to ſo great felici-
tie : Yet haue we not ſo
put them off as to reſt
altogether naked, for all
that is re-eſtabliſhed in
vs, and in a farre better
condition, by thy grace
in our Lord Ieſus Chriſt
who cloatheth vs anewe
with the newe man in a
quickening ſpirite, and
furniſheth vs with his
light, to the end, that in
the ſerious meditation
of thy viſible workes, &
in the right vſe of the be-
nefites which wee taſte
therin, we might appre-

hend the celestial inuisible things, and acknowledge thee the authour and perfection of all that is. That is, how the heauens appearing to our eyes, and the greatnesse and the beautie, and the motions therof in so many sorts, so wel ordered, & so profitable, do make vs, with our inteligence, to penetrate euen vnto thee, the admirable creator of all things; and in the excellencie of the same, to meditate vpon the height and depth of

thy

thy excellency, to the end, to ſing vnto thee, Pſalms of thankſgiuing, and in the ſelfe ſame, to finde reſt and comforte for our ſouls. Alſo whereas the ſunne lighteth and warmeth vs, the day reioyceth vs, the aire quickneth vs, the earth feedeth vs, the water moyſteth vs, and the night miniſters to vs reſt from our labours: and which is more (O Father of all the world) whereas thou maintaineſt orders and gouernments, that thou

pulleſt down the prowd, and exalteſt the humble, that thou extendeſt thy puniſhments vppon the earth, and the inhabitants thereof, that thou viſiteſt them with mercy exerciſing thy iudgements vpon ſmall families, as well as vpon great Monarchies, (according as there is nothing in nature that taketh place, more or leſſe, in reſpect of thy infinite glory:) ſurely in all theſe things, O inuiſible GOD, thou makeſt thy ſelfe to bee ſeene,

ſeene, and giueſt vs cauſe to ſing to thy name, with a moſt excellent inducement to paſſe ouer our life ſoberly. But if wee turne vnto our ſelues to conſider our owne nature, eſpecially the faculties of the ſoule, and the reaſon thereof, which directeth the body, and giueth diuerſe vertues to all the ſenſes, and that we repreſent to our ſelues the admirable coniunction of the immortall eſſence with the mortall: Indeed ruminating theſe

workes of thy hands, and vnable to comprehend the causes and secrets of the same, wee yeeld our selues ouercome, that we may preach forth the victory of thy soueraigne wisedome, and say with the Prophet (Thy knowledge is too marueilous for vs, and so high, that we cannot approch thereto.) But if proceeding beyond this Booke of Nature, wee come to reade in the Booke of the Lambe slaine for our ransome, and

and to ſee and meditate vpon the husbandrie of thy ſheepefold, and the aboundance of celeſtiall bleſſings in the ſame, O Lord what height and depth of wiſedome, of charitie, of mercy of iuſtice, is in the ſame? O the greatneſſe of ioy and peace to the illuminate hearts, that can penetrate into all theſe diuine myſteries, when we come to thy church to learne thy law, to heare the goſpel, to worſhip and call vpon thee, and to ſound forth

thy praiſe, wee are as it were in the ſanctuary of thy kingdome, and before thy face among the Angels to contemplate and celebrate thy glory.

Alſo when wee doe communicate in the ſacred ſignes of thy couenant, we ſee, wee touch, we taſte with our eyes, with our hands, & with the pallat of our ſoules the water of waſhing & regeneration, and the bread of life (the foode of the ſanctified ſpirits) whereof wee liue, and ſhall

ſhal liue for euer bleſſed. Beſides (O heauenly Father) it pleaſeth thee to giue vs heere belowe in the following of our courſe, a conuenient leiſure, to meditate vppon the moſt wonderfull effects of thy ſpirite in vs, the ſingular woorke of our new birth, the progreſſe of our faith, the fruites of our loue, the feeling of our peace in the hope of our ſaluation to come, when wee ſhal, by Chriſt, be wholly vnited vnto thee alone. I

beseech thee therefore, my GOD, to giue mee grace in these godly and spirituall considerations, to acknowlege thy great benignitie in the gift and vse of this humane life, and to know how I am to cherish and nourish the same, because it is vnto vs as a treasure, abounding in al excellencies, riches, and prerogatiues, which it hath pleased thee to impart to our nature, the Image of thy glory. So that remaining constant in my vo-

vocation, in the pathes of thy Kingdome, and free from the cares of the world, and all the vanities therof, I may ſo loue this life, that it may bee wholy deare vnto me, onely to know, worſhip, and ſerue thee, and my neighbours, according to the place whereto thou doſt call mee; and carefully to meditate to the ſame end, how thou doeſt alwayes miniſter iuſtice, iudgement, and mercy, whereby I may learne to liue content in thee

thee onely, and of thy goods, vſing the ſame with acknowledgement and alwayes reioycing in well doing, alwayes aſſured that thus fighting a good fight, aud keeping the faith, I ſhal obtaine the crowne of eternall righteouſneſſe in the kingdome of glory. So be it.

The eighteenth Prayer,

Vpon temporall death.

Our

Our life is but a vapour which appeareth but for a while, and then vaniſheth away. For the reward of ſinne is death, and the ſting thereof is ſinne. But thanks be to God, who hath giuen vs victory, through our Lord Ieſus Christ. Rom. 6 1. Cor. 15.

O eternal god, with whom a thouſand yeares are as one day, & one day as a thouſand yeares,

yeres, and whose iudgements so diuerse, are holy, iust, and incomprehensible. Where is the man so gallant or prowd, who thinking vpon the vanitie and shortnesse of his life, doeth not easily asswage his pride and presumption, euen to the end that hee extend not his temporall cogitations too farre, but keepe them bounded within the limits of thy law, and referre the euent to the good pleasure of thy will?

The

The vertue of our faireſt daies is but affliction of minde, and miſerie of our fleſh, we fall as by a guſhing of waters, wee paſſe away as a dreame, or a ſmoake, our eares doe conſume like graſſe, that withereth from night vnto morning, and the longeſt time of our courſe, (whereof ſleepe nibleth awaie a good part) is but three-ſcore and tenne yeares, or foure-ſcore for the ſtrongeſt bodies, whileſt in euerie moment of life,

life, the neareſt and ſmalleſt daunger that threatneth vs, ſeemeth to be death, which as our ſhadow, followeth vs at the heeles, and laugheth at our goodly deuiſes, vntill ſhe hath ſcattered them in the winde, & brought vs into aſhes. But which is worſe, where is the man, ſo holy and perfect, that doth not tremble and quake, if there bee repreſented vnto him, (O Lord) the tribunall ſeate of thy ſoueraigne iuſtice, where

we

we all, after death, muſt appeare? Thy indignation againſt ſinners is manifeſt (and there is none righteous) thy vengeance is readie againſt rebellion (whereof wee bee all guiltie) which doth alſo cauſe, that death is vnto vs, not only as a temporall ending as concerning the fleſh, (whereat nature is mooued and abaſhed,) but alſo an interior feeling of the curſe fallen vppon ſinne, yea euen an entry into eternall death, vnleſſe

leſſe there be for vs with thee our Father, Redemption in our Lorde Ieſus Chriſt. I beſeech thee therfore, my God, to giue mee grace to knowe, how to meditate euerie day of my life vpon this ſentence of the holy ghoſt. (That it is decreed that al men ſhal die once, and after that ſhall the iudgement followe,) to the ende that while I creepe vppe and downe in this earthlie myre, I ſuffer not my ſelfe to be deceiued with

the

the deceiptfull baites of the pleaſures of this worlde, neyther with the allurements of the diuell, who ſtill ſeeketh by his ſuttleties to race out of our hearts the remembrance of death, ſo for to detaine vs in the thoughts of vanitie, and to entangle vs in the ſnares of our luſts. Grant me rather (O Lord) to knowe the vileneſſe and bitterneſſe of this miſerable life, to the end that withdrawing my affection from mortall things,

I may bee able to direct and ſtay my ſelfe in things ſtedfaſt and eternall. And alſo that therby the remembrance of death, may daily be vnto mee, as a trumpet to waken and call mee, to the purſuite of my life, in the path of thy truth, & to kindle in mee a holie deſire, ſoone to departe out of the world, wherin, the longer a man ſoiournes, the more is hee loaden with infernall Marchandize (which is the filthines of ſinne) and

and the more he cutteth him ſelfe off from that portion of ſoueraign felicitie which is in the life to come. Truely he that hath moſt yeares hath moſt iniquitie, and hee that croucheth moſt in the mire of the world, rotteth moſt. And therfore to the Children of darkeneſſe, the vncleannes of the fleſh is a pleaſant habitation : But to the children of light, to the immortall ſpirites, to the regenerate heartes, heauen is much more de-

deſiderable. Grant therfore, my God, that as I dayly grow towards my end, ſo I may liue the more cheerefully, learning in thy ſchoole, to preferre thy eternal life, before the light of the Sunne, the glory of heauen, before the vanitie of the earth, the glorious habitation in paradice, before the painefull tumults of the worlde, the ſocietie of Angells, before the fellowſhippe of mortall men, the onelie bleſſed and permanent life,

life, before the paſſing ſhaddowe of this life, which is fruitfull in anguiſhes, ryotes, and labours, the triumph before the combat, the preſent poſſeſſion of ſoueraigne good, before the hope of enioying: and that attending this hauen of health, I may know how to prepare my ſelfe by continuall meditation in theſe excellent Chriſtian conſolations, that happy are they that die in the Lord for they reſt from their la-

labors: That death is to them no death, but a sleepe, in regard of their bodies, then freed from the miseries of life: and that, as for the soule, which findeth it selfe deliuered from the tyrannie of sinne, it is to her a change to a better life: That this death is to all faithfull, the time of receiuing the garlands for their race, & the crowns of their labours. That to them shee is an acceptable issue of a laborious trauell, their deliuerie from

from all terror and feare, and the ſtedfaſt accompliſhment of their vocation to felicitie: which made the Apoſtle to ſay, (Alas! wretched man that I am, who ſhall deliuer me from this bodie of death? I deſire to bee diſſolued, and to be with Chriſt) howbeit if notwithſtanding in the infirmitie of my fleſh, the fearefull Image of death trouble me in the ſtraites of my departure, If the world that doth alwayes too much bewitch vs,

maketh my thoughts then bowe to his will: If Sathan pitcheth his aſſaults, and ſnares, and vpon the remembrance of my ſinnes, ſetteth hell before my face: moreouer, if my owne perturbations keepe me from apprehending thy eternall conſolations, in ſuch moſt neceſſarie extremities, vouchſafe (my good God and father) in theſe anguiſhes, to approach vnto me, to ſaue me from the running and ſwift ſtreame of ſuch brookes,

that

that they may not carrie me away to perdition, illuminate my thoughts with thy ſpirite, waken my ſoule out of the ſleep of death, renew my hart by the vertue of thy ſpirit, and put into my hands, the ſtaffe of thy aſſured conduct, to bring mee out from the laborinth of this ſorrowful paſſage, cauſing me, with the eyes of my faith, to behold my righteouſnes vpon the croſſe of my Sauiour, the diſcharge of my debts in

his ſacrifice, my victorie in his combats, my life in his death, my glorie and ioy in his reſurrection; that ſo repleniſhed with peace, I may cheerfully reſigne my bodie to the earth, as aſſured that it ſhall riſe againe, and my ſoule to heauen, with theſe laſt words of Chriſt, [Into thy hands, O Father, I commit my ſpirit.] So be it.

The

The nineteenth Prayer,

For heauenly life.

Hee that heareth my worde, and beleeueth in him that ſent me, hath life euerlaſting, and I wil raiſe him again at the latter day. Father, concerning thoſe whome thou haſt giuen me my deſire is, that they may be where I am, that they may be with me to beholde my glory. Iohn. 5. &. 6. &. 17.

Maister Bezaes

O Soueraign Father of al thinges, &by a singular priuiledge, Father of the children whome it hath pleased thee to adopt in our Lord Iesus Christ, to be coheires with him in the celestiall life, I learne in thy word, that this inheritance & blessed estate is a contemplation of the glory of this great Sauiour of the elect, in an vnspeakeable beati-

beatitude, onely worthy to be loued, and to bee ſought inceſſantly night and day, with the lamp of thy trueth. Which is to ſee him as he is (true God, and true Man) and perfectlie to enioie his preſence with communicating of all his goodneſſe, to be in the ioy of his Lord, as a loyall ſeruant, and to beholde him face to face in his diuine eſſence, one with the father, and with the holy ghoſt, one onelie God in ſoueraigne Ma-

ieſtie which is to be vnited and conioyned with him, and by him; vnto thee, O eternall GOD, who art all light and life, of the ſoule at her departure out of her earthly habitation, afterward reueſted with it fleſh in that great day of the glorious comming of the ſame Chriſt, when hee ſhall wholy render vppe vnto thee the kingdome of thy grace, that thou maiſt be all in all: To be briefe, (which is both in body and ſoule) to be

in

in him, and to liue of his glory. And this alſo is the eternall life, a life accompliſhed in knowledge, in loue, in righteouſneſſe, in reſt, in honour, in beautie, in conſtancie, in ioy, felicitie, and peace, a life wherin the Angels and Saintes inceſſantly do ſound out and celebrate, O Lord, thy great name, in perfect and rauiſhing melodie, repleniſhed both with a deſire, and a fulneſſe of the celeſtiall bread (Ieſus Chriſt God

& man) without this desire breeding any griefe, or this fulnesse any molestation. In summe, a life, which by the full view that wee shall haue of thy eternall deitie (O almightie GOD) shall make vs knowe thee, as thou hast knowne vs, and as thou art in Trinitie of persons (Father, Word, Spirit,) and in vnitie of essence: likewise to loue thee according to the excellency of thy nature with our whole heartes and thoughts, and our whole

whole ſtrength, and might, and in this loue to obtaine our perfect & full contentment. To this heauenlie life, O Lord, my ſoule directeth her flight, this is the marke that ſhee aymeth at, the end whereto ſhee tendeth, and the reward that ſhe, by thy grace, promiſeth her ſelfe, for ſeeking after thy welbeloued Sonne, in whome it pleaſeth thee to be my God and my Father. Oh! I ſhall indeede goe and liue in this holy and ſa-

ſacred place of the habitation of thy glorie, and there ſhall contemplate that which neuer eye ſawe vnder the heauen, neyther eare hath heard, nor heart comprehended, of the ſolide Riches whiche thou dooſt keepe from all eternitie for thy children.

I ſhall ſee, I ſay, theſe diuine wonders in thy ſanctuary, in thy light inacceſſible for all fleſh, knowing in the brightneſſe of thy countenance thy

thy infinite power [O Father] thy incomprehenſible wiſedome (O Sonne) and thy incomparable vertue (O Holy-ghoſt) one onely true God. A knowledge ſo ſingular and pretious, that therein reſteth all the felicitie of the Angels and ſaints, their only plentiful reward, their ſcepter, the diademe of their glory, and the full and perpetuall ioy that couereth their heads as with a crowne of victory, in a peace durable for euer.

euer. I beseech thee therfore, O Lord, to giue mee grace, that withdrawing my affection more and more from the darke cloysters of the earth, sprinckled with teares, I may lift vp my desires to the lightsome habitation of thy deitie, where the treasures and incomparable ioyes of thy paradise do remaine in an eternall life. So that I may finishe my course in an earnest and perpetuall meditation of this angelical and diuine be-

being, and comforting my ſelf inceſſantly night and day, in that the promiſe is made vnto mee through my ſauiour Ieſus Chriſt, to the end, that in my laſt hower (come out of my miſery and entered into my felicitie) I may with a happy flight goe take my reſt aboue in thy peace, O my God, which ſurmounteth all vnderſtanding, and for to ſing Pſalmes of thankſgiuing vnto thee without end. So be it.

The

The twentieth Praier,

Vpon eternall death.

Of those that sleepe in the dust of the earth, some shall awake to euerlasting life, others to rebuke and shame without end. Their worme shall not die, and their fire shall not be quenched: there shalbe weeping & gnashing of teethe. Dan. 12. Esay. 66. Mat. 15.

Al-

ALmighty god, for whoſe glorie all nations are created. Thou which art the mightie and the faithfull God, keeping thy couenant, and free mercy with a thouſand generations of thoſe that loue thee, and obey thy commandements, & which giueſt againe the very ſame vnto thoſe that hate thee, and rebell againſt thee with euery of them euen to their face, whoſe will

will is the iuſt and ſoue-
raigne cauſe of all that is
done in heauen, and in
earth, whoſe counſailes
are vnſearchable, and
iudgements moſt pro-
found and admirable.
O Father and gouernor
of all things, thou haſt e-
uen from the beginning
of thy vnſpeakable good
neſſe framed man, and
reclothed him with ſuch
an excellency, as did ſuf-
ficiently preach forth the
infinite power of thy
hand, which had crea-
ted him ſuch a one. I wil
not,

not, neither can I aſcend higher then thy word teacheth me, to enquire wherefore thou wouldeſt not ſo eſtabliſh the bleſſed being of this the greateſt and chiefeſt of thy viſible workes, that he might not fall, I haue matter enough to occupy the ſtrength of my ſoule, to meditate vpon, to haue in deteſtation, yea euen before thy Maieſtie to accuſe the pride of our nature, which thought not it ſelfe in honor ſufficient, vnleſſe it

it were equall with thy deitie, freeing it selfe from all feare, and obedience vnto thee, and by that rash ingratitude cast himselfe headlong from innocency into sinne, from life into temporall and eternall death. To thee, O Lord, belongeth righteousnesse, and to man confusion & shame, and thou, after thy good pleasure, shewest mercy to whom thou wilt shew mercy. The vaine Philosophie, and foolish curiositie, which is not con-

content with the ſimplicitie of Chriſtian faith, retained within the limits of thy ſacred Oracles, ſhal make much enquiry about this fall of *Adam*, to the end (if ſhe could) to penetrate into thy ſecret counſaile, about the creation aud end of thy workes; yea euen in that which toucheth the election and reprobation of mankind ſhee dareth in this bottomleſſe pit to dicourſe of thy infinite iuſtice, & the argument of thy in-

comprehenſible glory, meaſuring both the one and the other, with her terreſtiall conceits, for to declare in her imaginations, thy grace to the elect, and thy iudgement againſt the reprobate, daring to pleade their cauſe, as alſo ſhe will reſolue of their eſtate after this life, and of the qualitie of their puniſhments. But thy children, O heauenly Father, inſtructed by thy doctrine through the light of thy ſpirit, will in their hearts hum-

humblie reuerence thy decrees, which are alwayes iuſt, euen in the firſt condemnation of al mankinde, and will be content to magnifie thy goodneſſe, for the grace that it hath pleaſed thee to beſtow vpon them in Ieſus Chriſt, adopting them by him of thy free mercy into thy family. For they haue learned in thy ſchoole that the inacceſſible brightneſſe of thy iudgements, dazleth the beſt ſighted mindes and ſpirits: yea waſteth

and

and consumeth them when they presume to approach to enquire the secret causes. This doe I know, (neither will I know any more) that all things doe worke for the best in thy elect, because that hauing known them before all ages, thou hast also predestinated them to be made conformable to the image of thy Son, called and iustified them to be glorified. The vessels of wrath prepared to perdition, do feele none of these free mercies and

ce-

celeſtiall riches, whereof it comes, that when they thinke vpon death, they ſee nothing but feareful, horrible, damnable, all intollerable paine, without diminution or end: an infernall diueliſh, and endleſſe torment, a gnaſhing of teeth, with blaſphemy and diſpaire, a perpetuall diſquiet both in body and ſoule, an eternity to their woe and damnation; and which is worſe, a moſt merciful God, whom they ſhall know to be in heauen,

and yet not to bee their God, but their aduerſary, & ſoueraigne Iudge, to be as ſeuere and rigorous to them, as he ſhall be gentle and fauorable to his children. This is in ſumme, all that the reprobate may expect or hope for in death. This alſo maketh, that when they find they are vtterly deſtitute of the pledge of their fredome, which thy elect (O Lord) doe carry with them, in this ſinne of nature (namely faith in Chriſt) dead for their

their ſinnes, and riſen a-gaine for their righteouſneſſe; theſe miſerable men departe this their earthly habitation, with great griefe and trembling, vſually at the hower of death caſting forth many woeful ſobbes, infallible fore-runners of their miſery at hand: As in truth they want no more thereof but the proofe that they are going to make, of the eternall torments with the diuells in the burning lake of fire and brim-

ſtone, which is neuer quenched, giuen to the ſoule preſently vpon the temporall death, and to both body and ſoule in the day of the reſurrection of all fleſh, I ſay in the ſecond & eternall death, a death which continueth without dying, and without conſuming, or deſtroying, that which it makes to languiſh for, euer in a furnace, always burning, deuouring and conſuming: amongeſt which vnſpeakeable torments (yea ſuch as mans

thought

thought is not able to conceiue) this paine is not the leaſt to the damned (but rather an other cruell death) that they neuer haue any motion of the ſpirit to repent or conuert vnto thee the onely and true God. I beſeech thee therefore, O Lord, that as thou haſt giuen me grace to belieue that by thy grace I am made a veſſell of mercy, I may liue in the life of the righteous, ſanctified by the ſpirit of Chriſt, to depart happi-

ly in him, and so to ascend vnto thee into thy new *Sion*, and there to receiue the price of the victorious crown, which this great Sauior of the elect hath purchased for the perfection of their glory. So be it.

The one and twentieth Prayer.

For the Morning,

O Lord, euen in the morning heare my voice: Earlie in the morning will I direct my praier vnto thee, and will looke vp. O Lord I crie vnto thee, and earlie ſhall my praier come before thee. Let my helpe and beginning be in the name of god (Father, Sonne and holi-ghoſt) who hath made heauen and earth. Pſal. 5. & 88.

O Lord my God eternal and almightie, to whom I owe

all glory and obedience, I doe humbly proſtrate my ſelfe before thy face, and lift vp my heart and voice to thee my Father which art in heauen, to ſanctifie thy name, to craue thy mercy, and to giue thee thankes for thy benefits. I acknowledge of thy prouidence and benignitie, that hauing paſſed this night vnder thy gard and protection, I may yet ſee the light of the day, & in the workes of thy hands, contemplate the greatneſſe of thy

thy power, and here be-
low enioy thoſe tempo-
rall benefites that thou
powreſt plentifully or
largely vppon thy crea-
tures.

But becauſe of thy
vnmeaſurable bountie,
thou makeſt earthlie
things common to all
men, and that the effects
of the Sonne doe ſtand
vs no ſteede but for the
life of the bodie, I bee-
ſeech thee (merciful Fa-
ther) more and more to
raiſe vpon my heart thy
eternall light (our Lord
Ie-

Ieſus Chriſt) and by the vertue of thy ſpirit, ſo to ſcatter the darkeneſſe of my vnderſtanding, and to breake the hardneſſe of my heart, that ſo farre as it may ſuffize for my ſaluation, I may apprehend the glorie of thy Kingdome, and the myſteries of chriſtian faith, together with the dutie of my calling, that I may conſtantly walke in the ſame, in a good conſcience and as before thee, the ſearcher of our harts with all my thoughtes wor-

worſhipping and louing thee in ſpirit and trueth according to thy word: louing alſo, in thee, my neighboures as my ſelfe, to pleaſure them ſo farre forth as I may, by thy grace: but becauſe my ignorance and imperfections, doe carrie mee far from ſuch wiſdome, and fulfilling of righteouſneſſe, beeing a poore ſinner, weake in faith, ſlowe in hope, colde in charitie, and polluted with many offences that make mee worthie of death

death and of hell. I beseech thee, my God, in thy fatherly loue to bear with these my defects, and to forgiue mee my tresspasses, in the name of thy Sonne our Mediator and Sauiour, accepting his sacrifice as a full satisfaction for my sinnes, and imputing vnto mee his righteousnesse, to life euerlasting.

Yea and to the same end also, vouchsafe to encrease in my soule the giftes of thy Spirite, so as I may from better to bet-

better, proſecute my life in the path of thine elect, being through thy power freed from the temptations of the Diuell, the worlde, and my owne fleſh, and by thy bleſſing preſerued from the dangers and miſeries of this poore life, alwayes notwithſtanding content with whatſoeuer it ſhall pleaſe thee to beſtow on me.

Sith thou art my Father, I cannot but expect a happy end of all my eſtates hauing alredy receiued

ued of thy mercy, the assured pledge of saluation (forgiuenesse of sinnes) But Lord, graunt especially that this thy grace in Iesus Christ, may be vnto mee a comforte, and light all the dayes of my life, especiallie in the darkenesse of my death, to retaine and holde me fast in the hope of my saluation, that with a liuelie faith at my last gaspe I may speake these words of my Sauior vpon the crosse, (Into thy handes, (O Father) I com-

commend my ſpirite,) whereby my ſoule alſo inwardly may heare the ſame Chriſt ſaying vnto mee, as vnto the poore penitent theefe (Sonne, reioyce, this day thou ſhalt be with me in Paradice) ſo that full of peace, by the effects of thy ſpirit, I may cheerfully leaue my body to the earth, aſſured of the reſurrection, and that my ſoule may, by the angels, be guided to the reſt of the bleſſed, and vouchſafe, O Lord, to do

the

the like fauor to all men, euen as I craue these thinges, in the prayer which thy Sonne hath taught me. [*Our father, which art in heauen, hallowed be thy name. Thy Kingdome come. Thy will be done, in earth as it is in heauen. Giue vs this daie our dayly bread, and forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation, but deliuer vs from euill. For thine is the Kingdome, the power and the glory, world with-*

without end. Amen. Likewiſe (my God) encreaſe in me, faith working euerie good worke, and giue me grace conſtantly to perſeuere, and therof to make confeſſion euen to my laſt gaſpe, ſaying. [*I beleeue in God the father almightie, maker of heauen and earth. And in Ieſus Chriſt his only Sonne our Lord, who was conceiued by the holie Ghoſt, borne of the Virgin* Marie, *ſuffered vnder* Ponce Pilate, *was crucified, dead and buried, hee*

deſ-

descended into hell, the third day hee rose againe, from the dead: he ascended into heauen, and sitteth at the right hand of God the Father almightie. From thence hee shall come to iudge the quicke and the dead. I beleeue in the Holy-Ghost, the holy Catholike Church. The communion of Saints, the forgiuenesse of sinnes. The resurrection of the flesh, and the life euerlasting.] This is my faith O Lord, wherin I will liue and die, as also in the obseruation of

of thy holy commandements, comprized in theſe two (*That wee loue thee with all our hart, with all our ſoule, with all our ſtrength, and with all our thoughtes, and our neighbours as our ſelues.* Thus thy grace, O my God and Father, be with me, and thy bleſſing vpon all the workes of my hands. So be it.

The

Maister Bezaes

The two and twentieth Prayer.

Among the Family.

At noone, at night, & in the morning will I cric vnto God, and the Eternal ſhall deliuer me. I will make a noiſe, and hee ſhall heare my voyce (ſaide Dauid) *and* Daniel *kneeled down three times a day in his houſe, prayed vnto, and magnified his God.* Pſal. 55. & 18. Dan. 6.

Our

Our help and beginning be in the name of God.

O LORD our GOD, and our Father, onelie great in glorie, & of infinit power. It hath pleaſed thee ſo far forth to honour men (poore Wormes of the Earth) that they may in ful confidence, in thy loue and bountie, preſent themſelues before thy face, to magnifie thy name: to talke

talke of thy beneficence, and to craue thy mercy. Wee humblie beſeech thee therfore by thy ſpirit to diſpoſe of our ſouls, our hearts, and our lips to glorifie thee, and ſo to call vppon thee, that our vowes may be acceptable vnto thee, and our prayers heard, wee confeſſe our ſelues, in thy preſence, to bee ſo great ſinners, that our vnworthineſſe will not ſuffer vs to look vp vnto heauen, without feare that thou ſhouldeſt, in thy iuſt

wrath

wrath thunder vpon vs: neither can wee caſt our eyes vpon the earth, but we ſhall ſee as it were hel open for the reward of our wickedneſſe: for we are, not only as the children of *Adam*, conceiued and borne in ſinne, worthy of thy curſe, but alſo, by our owne faults, luſts, vncleanenesſe, bad thoughtes, and wicked works, wherein throgh our corruption and frailtie, wee doe daily fall, which alſo in our conſciences, are ſo many witneſſes,

neſſes to condemne vs, and as it were heraultes that doe denounce vnto vs death and hel: But (O Lord) thy mercies do infinitely exceede our malice, and thy eternall compaſſions, are vppon ſinners that conuert and turne vnto thee. Thou art that pittifull Father, that gladly receiued his prodigall and vnthriftie Son. That louing ſhepheard that carefully ſeeketh the loſt ſheepe; that charitable phiſition, that freely commeth to the

ſicke

ſicke to cure them. Wee therefore the children of thy loue, the ſheepe of thy folde, and the poore in ſpirit, doe moſt humbly beſeech thee in the name of thy welbeloued Sonne our mediator Ieſus Chriſt, to vouchſafe to take away all our calamities in pardoning our ſinnes, becauſe thou haſt giuen vs this great Sauiour in the worlde, to the end, that whoſoeuer beleeueth in him, ſhould not periſh, but haue life euerlaſting. We are bap-

tized in his name, wee haue receiued his gospell: and he giueth vs his body in thy church for spirituall foode, that we may liue in him, and of him for euer blessed. Giue vs grace therefore, O our God, with a true and liuely faith, vphelde by hope, and doing euery good worke, to apprehend, to the glorie of thy name, and the peace of our soules, these great benefits that are purchased for vs, in the death and passion of the same

our

our redeemer, that wee may inceſſantly yeelde prayſings vnto thee, and liue in holineſſe, according to thy worde. For the performance hereof vouchſafe to encreaſe the giftes of thy ſpirit in our hearts, whereby the deſires of the fleſh, and vanities of the worlde, may bee mortified, and the pure fire of thy loue ſo kindled, that we may loue, honour and ſerue thee, with all our ſoules, with all our ſtrengths, and with al our mindes,

and louing our neighbours as our selues, to pleasure them in all dueties of loue to our power. Strengthen vs likewise with thy vertue, O almightie God, against the temptations and assaults of Sathan, deliuering vs victoriously, preseruing vs also from such dangers and miseries, as euery where follow vs at the heeles in this life: and aboue all, giuing vs grace, in whatsoeuer estate wee be, still to be content with thy will,

which

which can neuer be o-
ther than good and iuſt,
and to vs profitable, be-
cauſe wee are of the
number of thy children.
So let thy peace be in vs,
and vpon all the workes
of our handes, that wee
may happily paſſe the
reſt of our dayes, walke-
ing euery of vs in his fa-
milie, in the duty of our
vocation, in a good con-
ſcience, as before thy
face, to whom nothing is
hid: and meditating di-
ligently, vpon the ſhort-
neſſe and afflictions of

this our life, that ſo wee may aduance thee, and finally end in the wiſedome of true chriſtians: whereby wee may principally learne to deſire heauen, and patiently to take all humane croſſes, and whatſoeuer may ſeeme to vs moſt greeuous to the fleſh, knowing that all things ſhall turne to our good; alalwayes prouided, that conſtantly we perſeuere in thy ſeruice, for ſo ſhal wee liue and die with Chriſt, that we may enter

ter into his ioyes in heauen, there to behold his glory. Furthermore, howſoeuer vnworthie ſinners wee are, yet O Lord, in as much as thou haſt commanded vs to pray one for another, to the aduancement of thy Kingdome, wee pray to thee for all men, that it may pleaſe thee ſo to worke, that they who as yet haue not the knowledge of thy holy goſpel, may, by the preaching thereof, and the illumination of thy holy

ſpirite, be brought to know thee the only and true GOD, and him whome thou haſt ſent, Ieſus Chriſt, to ſaue the Worlde. Alſo that they whom thou haſt already viſited with this grace, as our ſelues, may dayly encreaſe in thy ſpirituall bleſſings: So that altogether we may worſhip thee with hart & mouth in one ſpirite, one faith, and one baptiſme. And ſith thou haſt alſo ordained gouernements and callings, that all people may

may be gouerned in the feare of thy name, and to common commoditie. We beſeech thee to inſpire, guide and bleſſe our Queen, and all Princes, Magiſtrates and Superiours, that haue the gouernement of thy ſword vpon earth, that euery of them raigning in godlineſſe and righteouſneſſe, may employ their power which they hold from thee, to cauſe thee to be ſerued & honored, and to the tranquillitie, peace and re-

liefe of their ſubiects, wholy ſubmitting themſelues and their people, to thy holy word. Likewiſe for the publiſhing of thy word in al places, vouchſafe more & more with thy giftes to enrich the Paſtors and Doctors of thy Church, and daily to raiſe vp more to execute in a good conſcience their charge, to the edification and perfection of thy holy Temple, whereof, in generall (O Lorde) and of euerie faithfull, vouchſafe to

ſhew

ſhewe thy ſelfe the Almighty protector, to the confuſion of all the aduerſaries of the name of Chriſt, and of his holie Church.

We alſo pray thee for all thoſe whom thou viſiteſt with tribulation, whether it be ſickeneſſe of body, or anguiſh of ſoule, that thou, O mercifull Father, vouchſafe to giue them comfort & patience, to the bearing of their calamities, and deliueraunce from their afflictions. Asking all theſe

theſe things of thee in the name of thy Sonne our Mediatour, and as he hath taught vs to pray *Our Father which art in heauen, &c.* We alſo beſech thee O Lord to encreaſe, and confirme vs in the Catholike Faith of thy Church, to the end it may take liuely roote in our ſoules to fructifie, to all righteonſneſſe and good workes: and that euen to our laſt gaſpe, we may make like confeſſion thereof, as we doe now both with hart and

and mouth. (*I beleeue in God the Father Almighty, &c.*) And becauſe the faith of thy children, O Lord, is inſeperable from the obedience due to thy word, eſpecially in the tenne commaundements of the law, and that thou doeſt ordaine, that wee ſhould haue them perpetually in our hearts and mouthes, to keepe them, and to teach them to our families, giue vs grace, to our powers, to conforme our ſelues to the ſame, euen

as

as wee vnderstand that they were deliuered from thy mouth, saying.

[*Heare* Israel] *I am the Lord thy God, that brought thee out of the land of* Ægypt, *out of the house of bondage.*

1 *Thou shalt haue no other Gods before mee.*

2 *Thou shalt not make to thy selfe any grauen Image, or the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor wor-*

worſhip them, for I am the Lord thy God, a iealous God, that viſiteth the ſins of the fathers vppon the children, to the third and fourth generation of them that hate me, & ſhew mercy vnto thouſands, of them that loxe me and keepe my commandements.

3 Thou ſhalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltleſſe that taketh his name in vaine.

4 Remember that thou keepe holy the Sabaoth day, ſixe dayes ſhalt thou labor, and

and doe all that thou haſt to doe, but the ſeauenth day is the Sabaoth of the Lord: In it thou ſhalt do no manner of thing, thou and thy ſonne, and thy daughter, and thy man-ſeruant, and thy maide-ſeruant, and the ſtranger that is within thy gates: for in ſixe dayes the Lord made heauen and earth, and the ſea, and all that therein is, and reſted the ſeauenth day, wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

5 Honour thy father & mother, that thy dayes may be

be long in the land which the Lord thy God giueth thee.

6 Thou ſhalt do no murther.

7 Thou ſhalt not commit adulterie.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

10 Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his man-ſeruant, nor his maide-ſeruant, nor his oxe, nor his aſſe, nor any thing that is his.

And

And the ſumme of all theſe commandements is this : That wee loue thee O Lord, with al our hearts, and with all our mindes, and our neighbours as our ſelues. Thy bleſſing therefore, O our GOD and Father, with the peace of our Lord Ieſus, and the comforte of the Holy-ghoſt, be thus giuen vnto vs by thy grace, and remaine with vs for euer. *Amen.*

The

The three and twentieth Prayer,

Before meate, among the Family.

The eyes of all creatures looke vp vnto thee O Lord, thou giueſt them meate in due ſeaſon, thou openeſt thy hand, and filleſt with thy bleſſing euery liuing thing, &c. Pſal. 145.

Maiſter Bezaes

euerlaſting GOD and Father, we beſeeche thee to extend thy bleſſing vppon vs thy poore children & ſeruants, and vppon the foode, which it pleaſeth thee, of thy goodnes, to giue vnto vs for the ſuſtenance of our life, that we may vſe the ſame ſoberly and with thankſgiuing, as thou haſt commanded. But aboue all things, giue vs grace to de-

deſire, and eſpecially to ſeeke the ſpirituall bread of thy word, wherewith our ſoules may be fed eternally in the name, & to the glory of the Father, Sonne, and Holy-ghoſt, one only and true God, who liueth and raigneth world without end. *Amen.*

The foure and twenieth Prayer.

Af-

Maister Bezaes

After meales among the Family.

Whether wee eate or drinke, or whatsoeuer wee doe, we must doe all to the glory of God. 1. Cor. 10.

Eternall God, our Father, we yeeld thee thanks, for that it hath pleased thee to nourish and feede vs, ministring vnto vs all that is needefull for this life

life, and making vs to enioy ſo many temporall benefites as thou doeſt largely poure vppon vs thy creatures: wee beſeech thee of thy goodneſſe, vouchſafe to continue them the reſt of our dayes. But aboue al, wee praiſe thee for the ſpiritual foode, that by thy word thou giueſt to our ſoules, to the ende they may for euer liue in bliſſe, through Ieſus Chriſt our redeemer: to whome with the Father, and the Holi-ghoſt one on-

onely and true God, be all honour and glory for euer. *Amen.*

The fiue and twentieth Prayer.

Euening Prayer for the Houſhold.

It is a good thing to giue thanks vnto the Lord, and to ſing praiſes vnto thy name, O moſt high! to tell of thy trueth in the night ſeaſon. I will lay me downe in

in peace, and take my reſt, for it is thou Lord onelie that makeſt mee dwell in ſafetie. Pſal. 92. & 4.

O Lord our god and Father, as thy people of *Iſrael* offered vnto thee their euening ſacrifice, ſo doe we offer vnto thee, the oblation of our humble and contrite heartes, that wee may glorifie thy name, and obtaine remiſſion of our ſinnes. We praiſe thee therefore and yeeld

thee thanks for thy benefites, namely for that it hath pleased thee to let vs passe this day, vnder thy protection and safegard, without the which wee might haue incurred manie miseries and dangers. But, because by our corruption and frailetie we haue diuersly offended thee, in thought, worde, and deed, and that thy mercie is vppon all those to whom thou vouchsafest to be a Father, in our Lord Iesus Christ, and

that

that call vpon thy name, wee beſeech thee to forgiue vs our ſinnes, and to accept of his righteouſneſſe, in the merit of his death, in diſcharge of our debts : ſo that as euery thing is nowe hidden from our eies by the night which thou giueſt vs for the reſt of our bodies, ſo our offences may be buried out of thy ſight, in the ſepulchre of the ſame Chriſt, whereby our ſoules may haue in him their ſpirituall reſt. Alas, we know that

Sathan the Prince of darkeneſſe, lieth alwaies in waite to hurt vs, ſeeking principally to make a breach into our hearts when we ſtand leaſt vpon our guarde: but (O Almightie God) in thy preſence alſo are the thouſands of Angels, to watch on thoſe whome thou haſt called to the inheritance of thy ſaluation, of which number wee doe beleeue our ſelues to be, through the mercie which it hath pleaſed thee to ſhewe vs.

Giue

Giue vs grace therefore to be deliuered from the temptations of the diuel, from vncleaneneſſe, and troubleſome dreames, whereinto our infirmity doth leade vs, and alſo from all other dangers, to the ende our bodies receiuing, through thy bleſſing, a peaceable and quiet ſleep for their eaſe, our mindes may watch more freely vnto thee, (who art their reſt and their life) and in the meditation of thy loue, that to morrowe wee may a-

rise so much the readier, to glorifie & serue thee, euery one in his vocation. Thus running our race, in the path of thy elect, we may with ioy expect the desired hower for our flesh to rest in the earth, that our soules may be lodged in heauen, and at the last day be raised againe in glory, with al the Saints, to enioy the accomplishment of our felicitie. Howbeit in the meane time, whilst we comfort our selues in this hope,

(O

(O heauenlie Father) we doe recommend vnto thee the peace & preſeruation of thy church, the eſtate of this Kingdome, and all ſuch as be afflicted with ſicknes or anie other tribulation: beſeeching thee to giue to thy children and ſeruants, whereof to take comfort, and alwayes to reioyce in thy goodnes. This is it that we doe beleeue in thy worde: Yea this is it, that wee doe craue of thee, in the name of our mediator

Ieſus Chriſt, by that Prayer which hee hath taught vs. [*Our father which art in heauen, &c.*] Thy bleſſing therefore O our God and Father, the peace of our Lorde Ieſus, with the comfort of the holy Ghoſt be giuen to vs by thy grace, and remaine with vs for euer. *Amen.*

The ſixe and twentieth Prayer,

Of

Of him which ſuffered much by ſickneſſe.

When you ſhalbe ſicke, be not ſlowe to pray to God, and he will heale thee. Hee healeth thoſe that are broken in heart, and cureth their greefes. If they touched the gates of death, and crie vnto the Lord in their diſtreſſe, hee will deliuer them from their troubles. Eccleſ. 18. Pſal. 147. & 107.

Maister Bezaes

Lord, my GOD and father, now it is, that in these griefs and paines that oppresse me, I doe better then heretofore I haue, acknowledge the corruption and frailtie of my nature, and the iustice and goodnesse of thy hand that visiteth mee. The originall of all flesh is in infection, his temporall habitation is in dust, continually tossed

to

to and fro with ſtormes: her end is a prey to the wormes, and all hir glory is buried with her in the earth. Yet is man ſo blinde, and depraued, that for a ſhorte time, wherein he enioyeth any proſperity & health, hee looſeth the knowledge of his fraile condition: he ſwells and ſtrayeth from the principall end of his being, and ſlideth away into the follies and vanities of the world. Thus might I many times haue made ſhip wracke

wracke among theſe lamentable rockes, haddeſt not thou my GOD, ſtretched forth thy rod of tribulation vpon mee in my moſt happy proſperities to preuent my ruine. It is, as euen to this day thou doeſt admoniſh me of thy diſcipline, which maketh me to humble my ſelfe in thy ſight, and to feele my miſery, that with heart and voyce, I may confeſſe that thou art iuſt (O ſoueraigne iudge) and good (O gentle Father) who

who wilt thus with one medecine, caſtize and cure the vlcer of my ſins. Come therefore thou vapor of the earth, thou ſhadow of life, thou corruptible fleſh, ſith God for thy inſtruction and amendment giueth thee trauaile, put off thy ſelfe, and ſubmitte thee to his ſpirite, and thy ſpirite to the Father of ſpirits, and thy affections to his will. Thus with all thy ſtrength and minde, lift vppe thy ſelfe towards this Fatherly hand from whence

whence the ſtripe commeth that grieueth thee, towards this arme of the almightie that hath caſt the ſtone that bruſeth thee: towards this great God, who being pittifull, doeth ſee and heare thee in thy ſufferings, who vnder his hand holdeth both the diſeaſe & the cure, the paine and the reſt, life and death, to make the one as profitable and heathfull vnto thee as the other. Then will I ſay with a contrite heart, yet full of con-

confidence : I haue ſinned againſt thee, O my God, I haue grieuouſly offended thee, I deſerue to be throughly chaſtized, and the diuells that I doe endure, are farre leſſe then my offences, which onely death and hell are able to counterpriſe. But thy grace and compaſſion greater then my ſinnes, are eternall vpon all thoſe whom thou haſt waſhed, fructified and iuſtified in thy welbeloued Sonne Ieſus Chriſt, of which number

ber I doe belieue I am, and that in him, and for his ſake thou wilt make me bleſſed: forgiue mee my debts in his name, and eaſe me of my anguiſh wherein I remaine without ſtrength. I beſeech thee, from the bottome of my thoughts, in the bitternes of my hart, and with the words of *Dauid*, (O eternall God heare my prayer & petition, & let nothing hinder my crie for comming vnto thee, hide not thy face from me, bend downe

downe thine eare vnto me in the day of my trouble, make haſte and deliuer me in the day that I call vpon thee, for my dayes are vaniſhed like ſmoake, and my bones are dried like chaf: my heart hath bin ſmitten, and withered like the graſſe, that I haue forgotten to eate my bread. O Lord, all my deſire is before thee, comfort the ſoule of thy ſeruant: ſhall any man tell of thy mercies in the ſepulchre, or thy faithful-

fulneſſe in the graue. Thus then, O mercifull God, bearing my ſelf in thy chaſtiſements, I will in all patience waite for the ſeaſonable ſuccour of thy hand, as being well aſſured, that while it is in comming, thou wilt not ſuffer thy ſpirit of conſolation to forſake mee in the middeſt of my tribulation, that my preſent heauineſſe ſhall be vnto mee the watch of ſome ioy at hand: and that at all aduentures, the laſt of my ſorrowefull dayes,

ſhal

ſhall be the firſt of my reſt in eternall life. And therefore I will againe ſay with the Apoſtle. Behold I am here, deale with me at thy pleaſure, and with thy ſeruant *Iob*, (Albeit God ſhould ſlay me, yet will I truſt in him, and reprooue my wayes in his preſence) & with Saint *Auſtine* (O Lord ſmite here, cutte here, burne here, ſo that thou dooſt pardon mee for euer,) *Amen. Our Father which art in heauen, &c.*

The

The seauen and twentieth Prayer.

At the visitation of the sicke.

Is there any among you sicke, let him call the elders of the Church, and let them pray for him, and annoint him with oyle, in the name of the Lord, and the prayer of faith shall saue the diseased, and the Lord shall raise him vp, and if hee haue committed any sinnes, they shall bee forgiuen him. Iames 5.

LORD our GOD, who art all righteouſnes & goodneſſe, we knowe, that among thy corrections wherewith thou wakeneſt vs to our duties, it pleaſeth thee many times to tame our fleſh with ſundry diſeaſes: for thou doſt, by the pains that we ſuffer, aduertize vs of the cauſe of our euills, which is ſinne; and of the puniſhment due to the ſame, name-

namely death, whereof the infirmities of the body are the ordinary meanes : And alſo thou doeſt withall put vs in minde of the great day of thy Iudgement, which after death doeth enſue to life euerlaſting, full of glory and beatitude to the elect, and of reproach and torments to the rebrobate.

But of theſe things, the fleſh, ſo long as it feeleth it ſelfe at eaſe, hath leaſt care to heare : Sith therefore it hath pleaſed thee,

thee, (O iuſt and merci-
full Father) with thy rod
to viſite this poore ſicke
perſon here preſent, af-
flicting him for his of-
fences, as himſelfe doth
with vs confeſſe, we be-
ſeech thee that in par do-
ning him for the loue of
thy welbeloued Sonne
Ieſus Chriſt, thou wilt
make this chaſtizement
to profit him to his cor-
rection: ſo that he may
with quiet obedience
beare thy viſitation, ſub-
mitting himſelfe volun-
rarie with all his heart to
thy

thy holy will, who ſtrikeſt him, not as a ſeuere iudge, but as a moſt merciful Father, whereby he may learne to repoſe his whole truſt & aſſurance in thy loue, & as in him that art the author of his lif, & canſt preſerue him, whither it be to abide below here in thy church, or that thou wilt gather him into thy kingdome of heauen. Thus Lord, on th'one ſide awakning in his ſoule by his ſickenes, on th'other, the feeling of humane miſeries, make

make him, with the eies of his faith, to behold the eternall bleſſings thou reſerueſt for him in thy Paradice, to liue happy for euer: ſo that he may with patience, eaſly digeſt the bitterneſſe of that potion that thou haſt powred foorth vnto him, bending his principall deſire to enioy thy preſence in heauen. But thou knoweſt, O merciſull Father, that the ſpirit of thy children is willing, but their fleſh is alwayes frayle, and full of

great mistrust, especially in the bitternesse of afflictions.

Assist therefore this sicke person with the plentie and strength of the giftes of thy spirite, that he may ouercome all the enemies of his peace: and be thou his shield, against the assaults & terrors of death, especially if his conscience do trouble and accuse him for his inward and hidden sins, which are open in thy sight. Then let the holy Ghost (the

(the perpetuall comforter of all faithfull ſoules) vouchſafe to repreſent vnto him for his defence the paſſion and ſacrifice of our Lorde Ieſus, who hath himſelfe borne vpon the croſſe al our iniquities, that ſo he might abſolue and diſcharge vs, before thy iudicial throne (according to the infinite merite of his righteouſneſſe) and open the gate of thy Kingdome to all that ſhall beleeue and be baptized in his name. Thus

this poore patient being comforted in feeling, through a liuely & ſted-faſt faith, the fruite and vertue of that earneſt penie of ſaluation that Chriſt hath left vs in his Church, namely remiſſion of ſinnes for his ſake: alſo that this hope which is neuer confounded, doth keepe his ſpirit quiet, that he may call vpon thee, O Lord, and ſanctifie thy name, euen to his laſt gaſpe, neuer fearing the temptations of Sathan, of death, or of hel,

as

as beeing aſſured, that Chriſt hath ouercome them, & ledde them in triumph, breaking their bonds, ſo that he may, in all Chriſtian confidence, cry out with thy Apoſtle, O death, where is thy ſting? O hel, where is thy victory? In this manner, (O mercifull God) let this ſicke perſon be, by our prayers, commended vnto thee: and vouchſafe, if it be thy pleaſure, to reſtore him to health, with encreaſe of thy graces, that

he may yet amongeſt vs ſerue to thy glory. If not, but that thou haſt otherwiſe appointed to bring him into thy reſt, thy will bee done, and accepted both by him and vs in al quiet obedience. Receiue him into thy heauenly *Hieruſalem*, for hee hath his whole recourſe vnto thee by one onelie mediatour Ieſus Chriſt, and all his confidence is in thy mercy. In ſteade of bodilie death graunt him the life of his ſoule amongeſt thy Angels,

gels, vntil that by the reſurrection of all fleſh, in the great day of the LORD he may liue a whole man in the contemplation of thy glory. And to vs all heere preſent likewiſe graunt thy grace, that we may as we ought, beholde in this myrror, the ſhortneſſe and vncertainetie of our dayes, that hereafter we may not deſire anie thing ſo much as to employ them carefully to thy honour and ſeruice. For all theſe thinges doe

we pray vnto thee in the name of thy Sonne, in that Prayer which himselfe hath taught vs; *Our father, which art in heauen. &c.*

The eight and twentieth Prayer,

For him that feeleth his death at hand.

Wee knowe, that if this earthly tabernacle be destroyed,

ſtroyed, we haue a building giuen of God: that is, a houſe not made with hands but eternall in the heauens. The body is ſowen in corruption, it ſhall riſe againe in incorruption. 2. Cor. 5. 1. Cor. 15.

GOD my God and FATHER, iuſtly was man, thy creature, when by ſinne he had turned from thee (who art the life) caſt headlong into the curſe

both of temporall and eternall death : for thy Maiestie being infinitely offended, ought also in iustice to require a punishment without end, which beginneth euen in this life in many miseries, and is perpetuated hell, whereto death is as it were the gate. O Lord! The cause of so lamentable a mishap is in our nature : But in thee is pittie and compassion, O mercifull Father, who after thy vnspeakeable goodnesse, makest the tem-

temporall death, which to all men is ineuitable, and to the reprobate an entry into hel, to change his qualitie concerning the Elect, beeing vnto them a ioyfull paſſage to that happineſſe which is in heauen : For Ieſus Chriſt thy eternall Son, to purchaſe vs this benefit, did put on our fleſh, and therein healed the wound of ſinne by his righteouſneſſe : and by his oblation ſatisfied for our debt, triumphing by his reſurrection , ouer Death,

Death, Sathan, and Hel, for the ſaluation of thoſe to whome thou giueſt grace to belieue in his name. Now then, my God, ſith it hath pleaſed thee of thy great loue, thus to accompliſh the high myſterie of our redemption, I beſeeche thee, grant mee to feele the fruite and efficacy thereof, through the vertue of thy ſpirit, euen to the laſt gaſpe of my life, that then I may render to thee my ſoule in peace. For I am baptized

zed in the name of Chriſt, I belieue his holy goſpel, and am fed with his body and blood in the holy Church. True it is O Lord, that the remembrance of my ſins, whereof my conſcience doeth accuſe mee doeth greatly trouble me; for the darkeneſſe of my vnderſtanding hath kept me from knowing thee aright, and the corruption of my heart from worſhipping thee in ſpirit, and truth, according to thy word; I haue neglected

lected this pretious treasure, euen the voice of my Redeemer, and by my slackenesse, made the seede therof vnfruitfull in my soule, many times preferring the loue of my selfe and the vanities of the world, before the loue that I owe vnto thee (my Creator) and my neighbour for thy sake. I haue not affected the crosse of thy Sonne, that I might cheerefully carry mine after him, in renouncing all my concupiscences : neyther haue

haue I applied thy chaſtizement to an vpright amendment of life : I haue beene weake in faith, ſlow in hope, cold in charitie, vnpatient in tribulation, and more ſtiffe in retaining other mens offences againſt mee, then ready to pardon them, what more ſhal I ſay, my God? Alſo many other ſins which I cannot expreſſe, which being euen at this day hidden from mee in my infirmities doe ouerwhelme my ſoule, were

it

it not for the repentance that thou graunteſt mee, and the truſt that I haue in thy mercy, through the righteouſneſſe of my Sauiour Ieſus Chriſt, which it pleaſeth thee in thy Fatherly loue to make mine; I ſee nothing but matter of diſpaire. His ſacrifice giueth mee peace with thee: his blod cleanſeth me: his obedience abſolueth me: his woundes doe cure mee: In his torments my ſoule findeth her reſt: for of all theſe benefites doe I

feele

feele thy promiſe ſealed in my heart by thy ſpirit, which maketh me to crie vnto thee *(Abba Father)* and aſſureth me, that thou wilt of thy free mercy, in the name of thy Sonne, and for his ſake, giue mee remiſſion of my ſinnes, and eternal life, being illuminated; therefore, by this celeſtiall light, I doe with the eies of my mind behold the ſhip that ſhall carry me ouer from earth to heauen, no farther off from the preſence of my Re-

Redeemer, then was that of his Disciples, when they rowed against the tempest, to whom he said (feare not, for it is I.) For in like maner commeth hee to meete mee, to say vnto me; Feare not, assure thy selfe, be constant; It is I, not the death which thou maist peraduenture feare, but hee that hath broken the sting thereof, that hath led it in triumph, that hath broken the barres and bonds euen in hell; and who there-

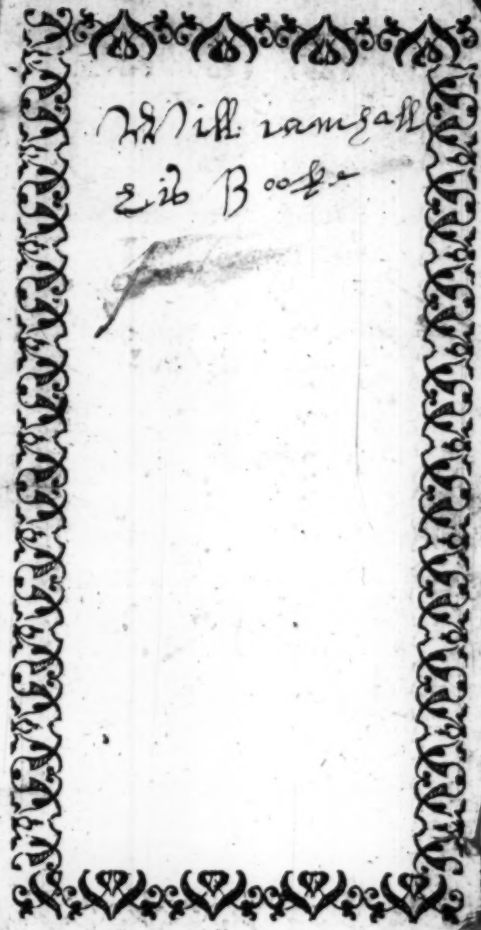
therefore doeth make thee to aſcend from the graue into the Pallace of my glorie.

Thus, my God, ſtrengthened by thy grace with Chriſtian hope, which is not confounded, and couered vnder the buckler of Faith, which the darts of the diuell cannot wound, I am able with a ſtrong motion to paſſe in peace from this priſon of nature, with theſe laſt words of Ieſus Chriſt vpon the croſſe (Into thy

thy hands, O LORD, I commend my ſpirit) and the ſame Chriſt ſaying vnto me, as to the poore theefe that was dying; Sonne reioyce, this day thou ſhalt be with me in Paradice.

FINIS.

UNIVERSITY LIBRARY CAMBRIDGE



Will. ramhall
Eis Booke